Double Number

Fourteenth Birthday

UNITY

Freedom, Fellowship and Character in Religion.

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SUBSCRIPTION RATES OF UNITY.

One copy, one year, new or renewal, - $1.00.
Ten new Subscriptions for one year, - 5.00.

To secure the club rates it is necessary that $5.00 with part or all of the names be sent in advance. If less than ten names are sent with the $5.00, we return receipted subscription cards, which will be honored for new subscriptions at any subsequent time. Any one having sent $5.00 with ten new names, will be entitled to send additional new subscriptions, at 50 cents each for three months thereafter. No premium offer applies to club subscriptions at the 50 cent rate.

PREMIUM OFFERS.

For $1.00 we will send UNITY one year to a new name, and a paper copy of Powell's LIBERTY AND LIFE, a volume of seventeen bright and able sermons by a prominent author, on the applications of modern science to morals and religion.

For $1.00 we will send UNITY one year to a new name, and a handsomely bound copy of Dr. F. H. Hedge's late book MARTIN LUTHER AND OTHER ESSAYS, the regular retail price of which is $2.00.

For $1.00 we will send UNITY one year to a new name and an interesting book on THE LAWS OF HEREDITY, by George Williamson, M. D. 383 pages well bound in cloth, the retail price of which is $1.50.

For $1.00 we will send UNITY one year to a new name, and Spencer's DATA OF ETHICS, well bound in cloth but printed in rather fine type, price of book alone, 50 cents.

For $1.00 we will send UNITY one year to a new name, and THE SAILING OF KING OLAF AND OTHER POEMS, by Alice Williams Brotherton, a beautiful holiday volume of poems, by an author well-known to UNITY'S readers.

For $1.00 and 15 cents extra for postage, we will send UNITY one year to a new name, and two substantially bound volumes of SUNDAY-SCHOOL STORIES, one by Edward E. Hale and friends working under his direction, the other, for little children, by Miss Lucretia P. Hale and Mrs. Bernard Whitman; publishers' retail price of the two books $1.00 each.

Publishers' Notes.

PLEASE LOOK AT YOUR ADDRESS LABEL. Perhaps you have remitted to UNITY lately; if so, see that the date indicates it. Perhaps you are owing for a year or more; if so, the look will remind you. The date indicates the time to which you have paid, according to our reckoning, and if there is a mistake, we want to know it.

IN order to have more storage room and more time for our own publications, the publishers of UNITY have arranged with W. W. Knowles & Co., 204 Dearborn street, to fill the retail orders of UNITY readers for books not published or advertised by us. We take pleasure in commending them to the confidence and patronage of our subscribers.

TO INDUCE PROMPT RENEWALS, we will send a paper copy of "Liberty and Life," by E. P. Powell, to any subscriber who will, *within one week from the date of this paper*, send us one dollar for renewal of subscription, and ten cents to cover cost of mailing. Do not ask for it after the end of the week.

MARY E. BURT'S "Seed Thoughts from Browning," so many copies of which were used for Christmas greetings by UNITY readers, is equally appropriate for Easter. It is a book of forty pages, handsomely printed, with white parchment cover. Price 25 cents, five copies for a dollar, postpaid.

IT is a matter of regret to the publishers of this paper that W. W. Knowles & Co., to whom we sold our illustrated book "The Kingdoms of Nature," have not met with the demand from UNITY readers that the merit of the book justifies. Send to them for circulars of the book, or better, send 30 cents for a cloth bound prospectus, containing at least a hundred large engravings. The prospectus itself is well worth preserving, even if it does not enable the purchaser, as it should, to take several orders for the complete book. Address W. W. Knowles & Co., 204 Dearborn street, Chicago.

A BEAUTIFUL and fitting token to send to friends in place of the conventional Easter card is the poem "Beyond the Veil," by Alice Williams Brotherton. It is a pamphlet of sixteen pages and cover, handsomely printed in brown ink on fine paper. The profits from the sale of the little book go to the missionary section of All Souls church, Chicago. Price 20 cents, or eight copies for a dollar, mailed on receipt of price by Charles H. Kerr & Co., and for sale by Mrs. Lackersteen at the book table of All Souls church.

THE Western Unitarian Sunday-school Society, 175 Dearborn Street, Chicago, have just issued a new edition of their Easter service, sixteen pages, with additional carols and hymns. Price, 3 cents a copy, $2.50 a hundred. They have also a few hundred copies left of a four-page Easter service, which they offer at $1.50 a hundred; also they have ready a new edition of UNITY Festivals, a book of 118 pages, containing special services and songs for Easter, Flower, Harvest, Christmas, Covenant and National Sundays. Price 30 cents, $2.50 a dozen, $15.00 a hundred.

TEN TIMES ONE IS TEN.

Special offers on Ten New Names. Good for Three Months Only.

UNITY'S list of paid subscribers has more than trebled within three years. We are just beginning to reach a tenth part of our natural constituency, of the people who would welcome UNITY'S message if they could hear it. If every reader will *try* for ten new names, UNITY will take a longer step forward than ever yet.

For five dollars we will send UNITY one year to ten new names.

For six dollars we will send UNITY one year to ten new names, and ten copies of "LIBERTY AND LIFE" in paper, all to one address or each to a separate address, prepaid.

For six dollars and twenty-five cents we will send UNITY one year to ten new names, and ten copies of the special paper edition (not parchment) of "The Faith that makes Faithful," all to one address or each to a separate address, prepaid.

For seven dollars and twenty-five cents we will send UNITY one year to ten new names, and ten copies of the latest edition of Dr. Stockwell's book, "The Evolution of Immortality," cloth bound; all to one address or each to a separate address, prepaid.

For seven dollars and fifty cents we will send UNITY one year to ten new names and ten copies of Mrs. Brotherton's volume, "The Sailing of King Olaf and other Poems," handsomely bound in cloth, all to one address or each to a separate address, prepaid.

For eight dollars we will send UNITY one year to ten new names, and five copies each of Dr. Hale's volumes, "Sunday School Stories" and "Sunday School Stories for Little children," the ten books to one address or each to a separate address as preferred, prepaid.

For nine dollars and fifty cents we will send UNITY one year to ten new names and ten copies of Dr. Hedge's volume: "Martin Luther and other Essays" (publisher's price, $2.00 a copy), all to one address or each to a separate address prepaid.

If only part of the names are sent with the order, we will return receipted subscription cards which will be accepted for new subscriptions at any future time, but the full amount of money must invariably be sent with the order.

If you do not feel safe in paying for ten subscriptions at once, write us for special terms. We can offer inducements to professional agents that will make it worth their while to canvass for UNITY and our books in connection with other goods, but for the main growth of the paper we must still look to the voluntary efforts of our friends.

Unity's Advertising.

The edition of UNITY printed and circulated for this week is ten thousand copies. We have not, since the second week in October, 1890, printed an edition of less than eight thousand copies any week. We shall maintain the issue at eight thousand weekly throughout the year 1891, and it is likely that in the latter part of the year we shall frequently exceed that number. So much for quantity.

UNITY, from the necessity of the case, goes to a thinking class, and a reading class. People who prefer to let others do their thinking for them have no use for UNITY. People who do read UNITY are alert for the best of what is new in literature and invention.

Our readers are therefore undesirable customers for those who advertise lottery schemes, quack medicines, and goods that obviously can not be furnished for the prices named, and in the interest of these misguided advertisers, we prefer to exclude such advertisements.

Our readers are, from the nature of the case, good customers for those who advertise articles of real merit, and notably so for publishers and booksellers who advertise the more solid class of books. These advertisers usually have to pay for 80 000 waste circulation in order to reach 8,000 possible customers. UNITY carries their announcements straight to the mark.

UNITY'S space is small. In a large paper it is necessary to use an extra amount of space in order to attract attention. In this paper it is enough to make the advertisement legible.

Our rate is 12 cents a line, with discounts as follows for a given number of lines ordered at one time for insertion within a year: Five per cent on 100 lines, 10 per cent on 150 lines, 15 per cent on 250 lines, 20 per cent on 350 lines, 25 per cent on 500 lines, 30 per cent on 1000 lines. This last is the maximum discount, and makes the lowest net rate 8.4 cents per line.

Here is a sample of a two-line advertisement:

BLESSED BE DRUDGERY—A sermon by W. C. Gannett. 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

This would cost 24 cents a week. On a yearly order it would be entitled to the 5 per cent. discount, making the net price for fifty-two weeks, $11.86.

Here is a sample of a three line advertisement:

OUTLINE STUDIES in HOLMES, BRYANT, WHITTIER. 10 cts. mailed. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

This would cost 36 cents a week, with 5 per cent. discount on an order for 34 weeks, or 10 per cent. on a yearly order, making the net price for fifty-two insertions, $16.85.

Here is a sample of a four line advertisement:

TEN GREAT NOVELS A guide to the best fiction. Compiled by Jenkin Lloyd Jones. 24 pages and cover. Mailed for 10 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

This would cost 48 cents a week, with 5 per cent. discount on an order for twenty-five weeks, or 10 per cent. discount on an order for thirty-eight weeks or more.

Here is a sample of a five line advertisement:

TRUTHS FOR THE TIMES. Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

This would cost 60 cents a week, with 5 per cent. discount on an order for twenty weeks, 10 per cent. on one for thirty weeks, or 15 per cent. on a yearly order, making net price for fifty-two weeks, $26.52.

The cost of a larger advertisement can easily be estimated from the discounts given above, or we shall be glad to give the exact figures for any desired space or time on application.

Clearance List of Books.

This list includes, first, many books which we have formerly kept in stock, but which we desire to close out in order to make room for our own publications, second, a limited number of shelf-worn books not quite good enough to sell at full retail prices, but for all practical purposes as good as new. We intend to give our customers the benefit of these prices until June 1, but in a few cases we may be unable to supply the books after our present stock is exhausted, and those who order early will save the risk of disappointment.

The Altar at Home. Selections and Prayers for Domestic Worship. Retail 80 cents, net 60 cents, postage 8 cents.

The Doom of the Majority, by Samuel J. Barrows. Retail, 50 cents, net 40 cents, postage 6 cents.

Paul Dreifuss: his Holiday Abroad; by John W. Allen, Jr. Retail, $1.00; a few copies slightly shelf-worn at 65 cents, postage 8 cents.

Twenty-four sermons by Henry W. Bellows, D. D., selected and edited by his son, Russell N. Bellows; retail, $2.00, net $1.50, postage 16 cents.

The Psychic Life of Micro-Organisms. A study in experimental psychology by Alfred Binet; retail, 75 cents, net 45 cents, postage 5 cents.

Scriptures, Hebrew and Christian. Arranged and edited for young readers as an introduction to the study of the Bible; by Edward T. Bartlett, A. M., and John P. Peters, Ph. D. I. The Hebrew story from creation to exile; cloth, 8vo, 545 pages; retail, $1.50, net $1.00, postage 14 cents.

James Vila Blake's Essays; retail, $1.00; a few shelf-worn copies at 50 cents net, postage 9 cents.

James Vila Blake's Poems; retail, $1.00; a few shelf-worn copies at 50 cents, postage 8 cents.

The life of Jesus according to extra-canonical sources. By Rev. Bernhard Pick, Ph. D.; cloth, 189 pages, 40 cents net, postage 6 cents.

A memorial volume of Sacred Poetry, by the late Sir John Bowring, LL. D.; cloth, gilt edges, 257 pages; slightly shelf-worn, 75 cents, net, postage 7 cents.

Our Unitarian Faith explained to young people, by J. T. Marriott. London, 1890; cloth, 177 pages. Three copies only at 50 cents net, postage 5 cents; can not be supplied when these are gone.

Home counsels, by Gertrude Martineau. London, 1889; cloth, 111 pages, 50 cents, postage 6 cents; supply limited.

Sermons preached in the First Church, Boston, by Rufus Ellis, D.D., cloth, 353 pages; retail, $1.50, net, $1.00, postage 10 cents.

Bird-Bolts: Shots on the Wing, by Francis Tiffany; cloth, 180 pages; retail, 75 cents; a few copies slightly shelf-worn at 50 cents, postage 5 cents.

Miss Ellis's Mission, by Mary P. W. Smith; a few copies slightly shelf-worn, at 20 cents in paper and 40 cents in cloth, postage 4 cents.

Thoughts selected from the writings of Rev. William E. Channing, by Henry A. Miles; cloth, 32mo, 160 pages; retail, 50 cents, net 40 cents, postage 4 cents.

Day Unto Day; a "daily strength" book; cloth, 385 pages; retail 75 cents, net 55 cents, postage 5 cents.

The Faith of a Free Church, by Rev. S. M. Crothers, minister of Unity Church, St. Paul; cloth 30 cents, paper 15 cents, postpaid.

Egypt and Babylon, from Sacred and Profane sources, by George Rawlinson, M. A.; cloth, 8vo, 228 pages, net 40 cents, postage 7 cents.

The Religions of the Ancient World, by George Rawlinson, M. A.; cloth, 8vo, 180 pages, net 40 cents, postage 7 cents.

Boston Unitarianism, by O. B. Frothingham; retail $1.75, net $1.05, postage 14 cents.

The Gates Ajar, by Elizabeth Stuart Phelps; retail $1.50, net $1.05, postage 10 cents.

Sybaris and Other Homes, by Edward Everett Hale; retail, $1.25, net 90 cents, postage 10 cents.

Hypatia, by Charles Kingsley, Macmillan's edition, cloth; retail $1.00, net 65 cents, postage 11 cents.

Aspirations and Inspirations, compiled by Lizzie A. Hubbard; cloth, white and gold, 246 pages; retail $1.00, net 65 cents, postage 7 cents.

Nora: or, a Doll's House and Ghosts, by Henrik Ibsen; translated by Frances Lord; retail 75 cents, net 50 cents, postage 8 cents.

Tangled; a novel by Rachel Carew; cloth, 218 pages; net 45 cents, postage 8 cents.

The Old Farm Home; a Shadow of a Poem. By Abbie M. Gannett; cloth, 12mo, gilt top; retail 75 cents, net 45 cents, postage 5 cents.

F. Max Mueller on the Science of Thought; cloth, 8vo; retail 75 cents, net 50 cents, postage 6 cents.

Pebbles, Pearls and Gems of the Orient, gathered and arranged by Charles D. B. Mills; cloth, 12mo, full gilt; retail $1.50; three copies slightly shelf-worn, at 95 cents, postage 10 cents.

The Book of the Beginnings, Social Studies and Philistinism; three volumes by R. Heber Newton; retail $1.00 each, net 70 cents each, postage 8 cents each.

Womanhood; Lectures on woman's work in the world, by R. Heber Newton; retail $1.25, net 90 cents, postage 10 cents.

Twenty-five sermons of Twenty-five Years, by William J. Potter; retail $2.00; a few copies slightly soiled as to cover, at $1.25, postage 14 cents.

Noyes's Translation of the New Testament; retail $1.50, net $1.10, postage 12 cents.

Noyes's Translation of the Hebrew Prophets; 2 volumes; retail $2.50, net $1.80, postage 20 cents.

Faith and Freedom, by Stopford A. Brooke; retail $1.50; a few copies slightly shelf-worn at 95 cents, postage 10 cents.

Natural Religion, by the author of "Ecce Homo"; retail $1.25, net 90 cents, postage 10 cents.

Joseph Tuckerman on the Elevation of the Poor; with an introduction by E. E. Hale; retail $1.25, net 80 cents, postage 10 cents.

Life in Heaven; Sixth Edition; retail $1.00, net 65 cents, postage 8 cents.

Three Phases of Modern Theology: Calvinism, Unitarianism, Liberalism; by Joseph Henry Allen, A. M.; paper, 8vo; retail 35 cents; a few shelf-worn copies at 22 cents, postage 4 cents.

The Authorship of the Fourth Gospel: External Evidences, by Ezra Abbott, D. D.; retail 75 cents; a few copies slightly shelf-worn at 50 cents, postage 8 cents.

In Nazareth Town and Other Poems, by John W. Chadwick; retail $1.00, net 70 cents, postage 8 cents.

Ethical Religion, by William Mackintire Salter; retail $1.50, net $1.00, postage 10 cents.

Fundamental Problems, by Dr. Paul Carus, Editor of *The Open Court;* retail $1.00, net 65 cents, postage 10 cents.

The Evolution of Immortality, by Dr. C. T. Stockwell; retail 60 cents; a few copies of the second edition, soiled as to cover but otherwise perfect, for 30 cents, postage 5 cents.

Evolution and Christianity, by J. C. F. Grumbine; cloth, beveled edges, retail 30 cents; a few shelf-worn copies at 15 cents, postage 4 cents.

The Modern Sphinx and some of her Riddles, by Minot J. Savage; retail $1.00; a few shelf-worn copies at 65 cents, postage 10 cents.

The Data of Ethics, by Herbert Spencer; cloth, octavo, good binding but fine type; retail 60 cents, net 35 cents, postage 7 cents. Also Spencer's Education and Progress, bound in one volume; uniform with "The Data of Ethics"; retail 75 cents, net 45 cents, postage 8 cents.

Hypnotism: its History and Present Development, by Fredrik Bjornstrom, M. D.; uniform binding with the above, but handsomely printed from large open type; net 60 cents, postage 10 cents.

Channing's Works; 1060 octavo pages; cloth, 75 cents net, postage 24 cents. Channing's Life, uniform with the Works, at same price. Only a few of each on hand.

The Safe Side: a Theistic Refutation of the Divinity of Christ, by Richard M. Mitchell; cloth, 385 octavo pages; retail $1.50, net 85 cents, postage 15 cents.

Religion and Science as Allies, by Rev. James T. Bixby; paper, 226 pages; retail 30 cents; a few copies soiled as to cover only at 15 cents net, postage 5 cents.

Gyppy: the Story of a Dog, by Helen Ekin Starrett; leatherette binding, white and gold, gilt top; retail 50 cents, net 30 cents, postage 3 cents.

Self-Culture, by James Freeman Clarke; retail $1.50, net $1.05, postage 12 cents.

Views of Religion, by Theodore Parker; cloth, octavo, 466 pages, 75 cents net, postage 18 cents.

In Darkest England, by General Booth; one cloth copy at 60 cents net, postage 12 cents; one paper copy, cover slightly soiled, at 30 cents net, postage 6 cents.

The Factors of Organic Evolution, by Herbert Spencer; paper; retail 15 cents, net 10 cents, postage 2 cents. A Half Century of Science, by Prof. Huxley and Grant Allen, same price. We have also a number of copies of the Humboldt Library to close out at the same discount, but not enough of one kind to advertise. Our customers in the city should call at once to make their selection before all are gone, as we do not intend to renew our stock.

Tolstoi's two recent books, "The Fruits of Culture" and "Church and State"; retail 25 cents each; our price for the two, 35 cents, postage 9 cents.

Out of town customers must remit amount of postage named in each case, besides the net price of books, unless ordering enough books to go by express. Remit by Express, Money Order, Bank Draft or Postal Order. Postal Notes and stamps are at the risk of the sender. Address,

CHARLES H. KERR & CO.,
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"Worth Ten Times Ten Cents"

This is what is said of a little book written by Miss Eva H. Walker of Chicago. She prepared it originally as a lecture and delivered it before All Souls church of this city, where she has been and still is a patient, faithful and successful teacher. This little book is called INSPIRATIONS OF THE SCHOOL TEACHER—a subject upon which Miss Walker is competent to speak; and so many papers, including UNITY of Jan. 22, have commended it so highly that it is useless to further talk of it to readers of UNITY. It will be sent to any one on receipt of *ten cents.* Or it will be sent FREE OF CHARGE for the next THIRTY DAYS to any one ordering of us any book or periodical. See our adv. elsewhere and our notice at the head of "Study Table." We respectfully solicit correspondence and shall do our best to make everything satisfactory. Address:

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Send a Silver Dime Or eleven one-cent stamps, and we will send you by return mail a cloth-bound English Dictionary of 320 pages, containing 32,000 words and phases, and 670 small engravings. The book contains some advertisements, otherwise it could not be sold at the price, as the postage alone is four cents. We have only a limited number and desire to close them out at once. Address Charles H. Kerr & Co., 175 Dearborn St., Chicago.

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A Guide-Book to the Poetic and Dramatic Works of Robert Browning. By GEORGE WILLIS COOKE. Crown 8vo, gilt top, $2.00; with sets of Browning, $1.75.

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An excellent book on an illustrious educator and a great religious leader.

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Or, Adventures of Paul Prognosis in the Forty-ninth Century. By CHAUNCEY THOMAS. $1.25.
This story is a long look forward to the vast progress which may be made in the next three thousand years, through the orderly evolution of the forces and intelligence now operating in science, and in the realm of humane and religious thought.

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Catalogue of Religious and Miscellaneous Books Published and Sold by

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Religion and Science as Allies, or Similarities of Scientific and Religious Knowledge. By James Thompson Bixby. New paper edition, 12mo, 226 pages, 30 cents; cloth edition 50 cents

The reconciliation of science and religion is always a fascinating theme and it has never been treated with more interest than by Mr. Bixby.—*Philadelphia Press*

A Grateful Spirit and other Sermons. By James Vila Blake. Cloth, 12mo, 303 pages, $1.00.

It is with a "grateful spirit" that we take this volume up or lay it down. Once more it proves what high religiousness is possible in connection with the most radical thought.—*Christian Register.*

Mr. Blake is predominantly a moralist of a pure and true strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness—*Literary World.*

Legends from Storyland. By James Vila Blake. Cloth, square 16mo, 87 pages, 50 cents.

This volume gives us fourteen legends which would have been charmingly told if the author had not spoiled them by an introduction of Unitarian and other teaching.—*The Interior* (Presbyterian.)

His story-telling is delightful, thoroughly simple and clear, and highly calculated to thoroughly interest and entertain children.—*Buffalo Times.*

Poems and Essays of James Vila Blake. Two volumes uniformly bound in dark blue cloth, paper labels, red top, uncut edges; Poems, 188 pages; Essays, 216 pages; $1.00 each. Either volume sold separately.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays he seems a born essayist, and when we read the poems, he seems a born poet.—*New York Evangelist.*

Browning's Women.—By Mary E. Burt, with an introduction by Edward Everett Hale, D. D., LL. D. Cloth, 16mo, 236 pages. $1.00.

We can cordially recommend her little volume to not only individual readers, but to members of the Browning Clubs who are endeavoring to make a special study of the poet.—*Boston Transcript.*

Seed Thoughts from Robert Browning.—Selected and arranged by Mary E. Burt. Imitation parchment, square 18mo., 40 pages, 25 cents.

Robert Browning's Poetry: Outline studies prepared by the Chicago Browning Society. 50 12mo pages; cloth, 50 cents; paper, 25 cents.

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The Sailing of King Olaf, and Other Poems.—By Alice Williams Brotherton. A ballad founded on the old Norse legend, with seventy-two other poems of great variety as to subject. Cloth, square 18mo; handsomely bound, with full-page illustration in gilt on the cover. 145 pages. 50 cents.

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There is no want of variety in these poems, in subject, treatment and metre a pleasing change is constantly made. There are some which satisfy us with a single reading, while others we re-read with pleasure, retaining a few in permanent friendship.—*Providence Sunday Telegram.*

We can not recall another book of recent poetry of anything like the same dimensions that has an equal diversity. It is the work of a real poet, and one who has at times a daring inspiration.—*Cincinnati Commercial Gazette.*

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Editorial.

WE should distrust the leaders who ask us to denounce that which deserves respect; or to respect that which leads to degeneracy and disintegration of character.

THE vocation of the true minister, says Phillips Brooks, is one that brings both joy and discouragement to its possessor. "The man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness." Men are consecrated in this life, he adds, neither wholly to joy nor wholly to sorrow, but to "a divine idea and a profound obedience."

WE agree with the *Advance* that "never before was there so much preaching in the world as now, and never did preaching do more good," though it is possible we might not wholly agree with our orthodox contemporary as to the exact nature of the best preaching. But we feel no alarm or distrust over the charges of "materialistic," "agnostic," "skeptical," etc., preferred against the present age by the timid admirers of an older time and creed. Never was the world so alive and stirring with great thoughts as to-day, and it is in this intellectual life of our era we find its greatest religious hope and promise. The thoughtful mind can never rest satisfied with negative statements of any kind, though it must inevitably meet and deal with, not shirk and ignore them. As soon as we understand the merits of the whole man, judge him, not piecemeal, separating one part of his nature from another, but in the unity of his entire nature, physical, intellectual, spiritual, we shall cease to fear the decay of his religious affections, knowing they are as inseparably connected with the rest of his being, as the plant's flower to leaf, stem and root.

THE REFORM ADVOCATE, whose initial number we have elsewhere noticed, inclines to credit the rumor that the Czar of Russia has determined to end the repressive measures against the Jews; being induced to this step, it is said, by his minister of finance, Vyschnegradsky, who finds that the commercial and monetary interests of the empire demand the cessation of a policy which enforces the banishment of its wealthiest and most industrious citizens. The *Advocate* says the exodus has assumed proportions which make it almost as complete as the exodus from Egypt. The large contribution made by Baron Hirsch for the benefit of Russian refugees, and the action of a Jewish society in San Francisco in raising $1,000,000 to purchase a tract of land in Western Mexico for the settlement of the same will operate to encourage the emigration of the Jews to more favorable climes.

PROFESSOR SWING, himself an intimate friend of one great actor, Lawrence Barrett, defends the right of the clergy to attend dramatic representations, though the obligation to "select carefully and go openly" should always be observed. Religion cannot array itself against art in any field. He repeats a story of Edwin Booth's to the effect that certain clergymen in New York often attended his theatre but hid themselves behind the curtains of a box, or were disguised in business suits. "It is better," says the preacher of Central church, "for the clergy to wait for a good play and then go in at the front door, as into a temple of art." He deplores the low standards, both in composition and performance, of most operas, and the artificial adjuncts of much dressing, idle talk between the acts, and fashionable frivolity, connected with operatic representation, whose chief features are the singing of a solo or two by some renowned artist. "Much of the opera is only a desert constructed for the purpose of displaying an oasis."

WE need a new institution—a kind of Letter Exchange, where the good, sweet, brave things said in private correspondence could be first de-personalized and then cast abroad as epistles to the world. For instance, some one besides the receiver ought to share this song from a prison window in the East. It comes from a once western minister who has been confined by crippling sickness now for nigh a year:

"With the exception of the year that the little one died, this has been the hardest year of my life, and yet it has been full of blessings. I am amazed that there is so much to enjoy—the beauty of the world, the sure movement and growth of man. How much there is to be interested in! The provision made for the life of the soul, for the affections, is infinite. I am surprised when I contemplate the wealth, the variety, the infinitude of life's possibilities; what heights, what ideals solicit the soul! I have been thinking lately of the value to *us* of our sympathies. I do not mean simply our sympathy with those who suffer, or while they suffer, but our sympathies with the joys, hopes, gladness, success, prosperity of others. I enjoy my neighbor's health, I rejoice in his gladness, I share his joy; and there is so much health, joy, gladness, that there is no excuse for our being wretched. He is a pauper who can enjoy no one's gladness but his own. This is the true function of sympathy,—by it we lay hold of the gladness of the world. Our sympathy with children keeps us young. There is a subject for a sermon in this conception of of the nature and function of sympathy."

THE recent admission of women to the Johns Hopkins Medical School has excited widespread interest and been the subject of approving comment in many high quarters. The *Century* for February publishes a number of open letters on the subject, all of a commendatory character, unaccompanied with protest or apology. The *Nation* considers the new step a "turning point in the history of women physicians in this country," offering them advantages for more extended study than has before been open to them on this side of the Atlantic, which may be fairly compared with those to be found in the European universities and hospitals. It says, truly, that "the secret of women's rank in medicine, *as women*, depends upon the ability of the best women to hold their own by the side of the best men." The fitness of woman for the *practice* of the healing art, her skill and usefulness in the sick-room, is a closed question. The opening of the post-graduate courses of an institution like the Johns Hopkins will help determine her ability as a student of medical science.

As was seen in the Notes from the Field in a recent number of UNITY, the Illinois Conference has put its secretary into the field. For the first time since Mr. Effinger abandoned the state work for the larger field of the W. U. C., the State Conference has the full time of a man, and that man young, strong, earnest and competent. Mr. Duncan leaves the Sheffield-Buda field for the state work with the indorsement and backing, we believe, of every Unitarian minister in the state. He is ready to go hither and yon, to speak and sing our faith. He believes it wise to carry it "for one night only" or for permanent lodgment, as circumstances may warrant in any place or town, from the cross-roads school-house up to the capital of the state. Now let all help him. Let us hold up his hands. The A. U. A. meets the churches half-way. Every dollar the churches give means two dollars for the treasury. Let Mr. Covell, the treasurer, know at once that he may expect something, and how much, and then let us give Mr. Duncan work to do. Every isolated reader of UNITY in Illinois has a right to look upon Mr. Duncan as pastor, to seek his help and contribute to the work. Let there be movement all along the line.

A PRIVATE letter from an active pastor of a successful church in our western field says, "While I am writing let me add that to a man the sentiment here is with those who demand the utmost freedom in all matters pertaining to religion. Given freedom, fellowship and character, what else is there in the universe to attain to or strive for? But we don't like controversy, especially when it seems to us useless. The conviction is general here that if you could succeed in persuading some of the too ready controversialists to 'ring off,' the only remaining question would be one of business policy which could certainly be amicably adjusted." This is a plea neither strange nor new in the history of the church. Some of the great strains of history have been dismissed with a smile under the condemnatory word of "controversy." Unitarianism at least ought to know the value of the minority and the duty of protest. They present a thankless task, but by them are the banners of progress borne forward. There is a peace that is not inspiring, and harmony not won by a concession to obscurity. Such peace does not tell for the highest good. There are times when it is not only noble but our first duty to stand up and be counted. In this way only is right opinion strengthened for universal acceptance.

The Mission of Unity.

Our subscribers have written for us our anniversary word. We give on another page their buoyant, confident suggestions as to what we ought to do and how to do it. We are strengthened by the prophetic utterances and none the less, may we confess, by some of the sentences of reproach and criticism that come to us in this way. Fourteen years is a short time in the life of a man, but it is a long time in the life of a little paper that has had no justification for being except a "cause unpopular," a truth needing championship, a religious principle seeking the world, more than the world seeks it. Our past experience has given us little to boast of in the way of things accomplished, and when we are tested by "results" and challenged to show what we have done, we grant our critics the full swing of their argument. We have been "a voice in the wilderness crying 'prepare ye the way,'" and when we have had no feet or hands, or when having them they have been hobbled by poverty or distrust, retaining our voice, we have been justified in our own minds and glad to use it, no whit cast down. UNITY, like the cause it stands for, has *been* much if it has *done* but little. It has challenged the complacency and inconsistencies of sectarian organizations and of the dogmatists in religion. It has modified the climate in certain circles. It has hinted the way to light to some groping souls. It has won to religious companionship some thinking souls estranged from religion by unthinking dogmatism. In Unitarian circles it has been the disturber of a peace resting on acquired position and closed thought, trying to work for a larger peace based on a moving spirit and a growing thought.

The special organizations with which UNITY is allied, the Western Unitarian Conference, the Woman's Western Unitarian Conference and the Western Unitarian Sunday School Society, have not wholly failed in "doing something." But of that we will not boast, letting the statistics of those who would reason them out of existence go unchallenged. We claim however, for these organizations and for UNITY, the credit of showing other organizations, better equipped, how to do some things and compelling them to recognize certain things that

otherwise they might have missed. For instance, the American Unitarian Association withdrew its co-operative hand from the Western Unitarian Conference because of the latter's non-doctrinal basis, but the former organization is beginning to boast of its own generosity in the same direction. It is proud of founding a church in Japan, as we are informed, on "an ethical basis" and it gives from its treasury to men and movements in the West working on the same lines without scruple or protest. The Eastern Sunday School Society happily took the first work of the Western Sunday School Society largely out of its hands by publishing radical and progressive helps for Bible and other Sunday School studies which the younger Western society could not afford. Now there comes a strong plea from some women east and west that the Woman's Western Unitarian Conference, the pioneer movement of that kind among women in America, the mother and nurse of the P. O. Mission work, should disband to make room for a National Alliance which stands ready to do its work on its broad lines in a more effective fashion. Although in its constitution and name stand words confessedly introduced for "limitarian" and excluding purposes, still the chief representatives of this Alliance protest that these words do not mean what they say, and the plea is made to these western sisters to give up their existence as an organization in order to help them expunge the narrowing words.

But we do not rest our case on accomplishments. With Felix Holt we put *results* at minimum. UNITY has often been reminded of that bitter cry of Felix in prison, "Esther, you are dreadfully inspired. When the devil is tired of snarling the word 'failure' at a man, he sends an angel to sing it to him like a thrush." But UNITY with Felix has looked behind that word *failure*; it does not prize very highly "the compact majority," at any given time.

So we cheerfully face the future, content to be a small "*voice*" if nothing more, pleading for the truths of universal religion, the piety of modern science, the devoutness of the ethical position, the possibility of a church based on natural law, present inspiration, the native needs and aspirations of the human soul, in which Jew, pagan and Christian, believer, skeptic and agnostic, may join hands for the helping of men and the glory of that God who exists independent of human thought, whose presence is manifested in the powers of matter and of mind, the reality of realities confessed or unconfessed.

Criticism and Reply.

TO THE EDITOR OF UNITY:—In his comment upon my letter published by you February 5th Mr. Gannett challenges me to "characterize" the second question asked at the Tremont House Meeting, and this I am glad to do. Let me first say, however, with regard to the question under discussion in my previous letter, that I have not much interest in endeavoring to fix the responsibility for whatever misunderstanding has arisen. To correct the misunderstanding seems to me more important than to find and punish him who occasioned it; and indeed among friends and brethren, in such cases, there should not be much talk of punishment. In order to correct, so far as I am able, the misunderstanding that has arisen, I desire, as plainly and emphatically as possible to reiterate my former statement. I do not guess or surmise; *I know* what was the meaning of the first question asked by the A. U. A. delegates, and that I stated it correctly when I said that it had reference, simply and solely, to the basis of co-operation between the A. U. A. and the workers in the Western field. The qualifying clause in that question, "so far as it undertook missionary work and the work of church extension," meant that and nothing else; for that is the work of the A. U. A. in which it was seeking Western aid and support.

Mr. Gannett thinks the question as thus understood "too simple" to have been asked. Careful attention to the point I made at the close of my previous letter, will make it plain that the question was by no means superfluous. Whether or not the new basis of the Conference meant pure Christianity was for its authors, not for the A. U. A. to say. The officers of the A. U. A. did not wish to take action which would be virtually a decision as to the merits of the controversy that had arisen; for it is no part of the business of the A. U. A. to deliver such decisions. Had we entered into active co-operation with the Western Conference in the absence of such a statement as we tried to get, it would have been everywhere received, and very rightly, as an approval of the course of the Conference, and a defense of its new basis against its critics. Mr. Gannett appears to think that the A. U. A. ought to have decided thus in favor of him and his friends. But had we in the exercise of our best judgment decided in favor of his opponents, I apprehend he would have been among the first to tell us that we were meddling in what was none of our concern. No jurisdiction in the case! That is the position of the A. U. A. With us it was no mere question of getting a little gratuitous advice with regard to our Western affairs. It was a question of spending our money through Western Conference channels. We did not assume to decide whether or not these channels were still in line with our purpose. We asked the directors of the Conference to tell us. To avoid taking upon ourselves a risk and responsibility that in no wise belonged to us, we were bound to ask that first question.

As to the second question, "Could not the Conference turn over the field work to the A. U. A.?" I will characterize that as one which in my judgment, presented a perfectly feasible plan for restoring unity in the West without sacrifice of principle on the part of anybody. Practically the A. U. A. does most of the field work there, and in a manner perfectly satisfactory to the great majority of Western Unitarians on whichever side of this controversy they may happen to be. Had the Western Conference been content to take such a place as is occupied by the National Conference, the field work would not have suffered, and, without change of its fellowship resolution, the Conference might have united all Western churches in its support. I do not wish to express the least censure because this course was not adopted, but only to show what was in the mind of the A. U. A. delegates when they asked the second of their three questions. They entertained no scheme of spoliation whatever, and the question, as they meant it, did not imply the degradation of, but rather a new career of life and power for the Western Conference.

In reviewing the action of the A. U. A. in this matter, two questions arise between which I wish to distinguish. There is, first, the question whether the published object of the A. U. A. "to promote the interests of pure Christianity" is wise and right. Secondly, there is the question whether the directors, standing on this basis, have been fair and just in their action. To enter upon the first of these questions within the limits of the space that I may fairly claim in your columns would be useless. I will only say that in actual fact, the A. U. A. enjoys, and seems likely to continue to enjoy, as wide a fellowship as the Western Conference. Perhaps we are in touch with even a wider range of beliefs and a greater diversity of opinions. But be that as it may, my chief object in asking the attention of your readers was to vindicate the action of the officers of the A. U. A. from what seem to me unjust charges. When the directors decided to take the Western work into their own hands and to carry it on through agents of their own appointment, that appeared to them the only course left to pursue; and they supposed they were entering upon this course with the consent and approval of all concerned, including the Directors of the Western Conference.

Very truly yours,
HOWARD N. BROWN.

Brookline, Feb. 16, 1891.

Comment on Mr. Brown's Letter.

Mr. Brown is right; the main point is not to fix the responsibility, but to "correct the misunderstanding;" but to correct it, it has been necessary to show who was responsible for it. And Mr. Brown must not wince, nor others wonder, that we therefore press this previous point. Here is the thing again in a nutshell, and no husk of words should hide it: (1) The A. U. A. has broken working relations with the Western Conference,—a matter so serious in its possible consequences that, (2), the secretary of the Association took pains in public to justify its decision by declaring the break was rendered necessary by a certain answer to a certain question asked at a Chicago meeting. (3) This question, it now appears, was misconceived by those to whom it was addressed. Had it been conceived as the A. U. A. askers now explain their meaning, the answer of the Conference directors would have been *Yes*, instead of *No*, and, if the answer *No* were the real ground of the break, by inference with *Yes* the break would not have happened. (4) The question who was responsible for this misunderstanding becomes important, because those who cause a mistake are the ones who ought to right it, especially if they have put the onus of it on another. The evidence in this case (see my February 5 reply to Mr. Brown) goes to show that in all probability the A. U. A. delegates who asked the question, and not the W. U. C. directors, were the authors of the misunderstanding.—There is the matter in the four quarters of a nutshell. The evidence seemed *so* strong, and the question that they say they meant so simple, so easily worded if they had it clear in mind, and so needless to be asked, that I thought the most natural explanation was that they really meant what they seemed to say, but that the question had changed shape in their mind since saying it—a transformation that we all are subject to. But if Mr. Brown feels that this explanation amounts to an "unfair charge," I withdraw it. I did not mean it for a "charge," nor do I see that it is one. I really thought it, as I said, the most generous as well as the most probable explanation. Grant, then, that Mr. Brown's "knowing" is correct and that they meant the other thing, *still the main fact remains*, the misconception of their meaning. If they now see that they may have been responsible for that, the way is open for corrections all round. There has been no talk at all of "punishment," unless it be punishment for the secretary of the A. U. A. to correct a statement resting on a misconception which in all likelihood was caused by himself and his associates,—a misconception, too, which had been explained to him in private, months before he made the public statement last May. That statement putting on the W. U. C. directors the onus of the broken comradeship should be retracted,—should be, in justice,—could be without harm; this, at least. That the A. U. A., even if it do this, will not go farther and at present reconsider its decision, is quite sure, for the real reasons underlying the decision are broader than any question and any answer mooted at the Chicago meeting, and they exist as real and strong as ever. What they are, I think, was truly stated in UNITY of January 1.

This covers the matter on which Mr. Brown began his writing, the question of "unjust charges" against the A. U. A. To follow him through his other paragraphs would be in the main to repeat things already said in my articles of January 1 and February 5. So I only add two reminders. The first is that the alternative course that he favors so warmly—turning over all Western field work to the A. U. A. and resolving ourselves into a merely talking conference—seems to some of us a *dishonorable* proposal to act on, whatever be the ethics involved in proposing it. It is asking us to deliberately abstain from trying to make our ideals real, and *this* would give "a new career of life and power for the Western Conference!" Can it be that this conception of religious loyalty represents average Eastern Unitarianism? The second reminder is that behind "the two questions" which Mr. Brown wishes to distinguish, lies the real question which he is so anxious to avoid, and which at last will have to be faced before this "issue" difficulty is well settled, and that real question is simply, What *is* "pure Christianity?" This A. U. A. catechism-reduced-to-one-question-and-with-almost-any-answer-receivable-so-that-a-certain-word-be-used—this one-worded catechism made essential by the A. U. A. to working fellowship, will get a comic aspect gradually. It already has a rather threadbare, pitiable one. We recognize that Mr. Brown advocates his method as a safe highway to a wide liberality, and also that it really goes a long way towards liberality. But there is a more excellent way, reaching farther, and that is, the frank confession that "pure Christianity" is *Christlikeness*, with or without a taken name. And with *that* you reach the spirit of "Truth and Righteousness and Love," for emphasizing which as the sole requisite of fellowship, the Western Conference has forfeited the hand-grasp of the A. U. A. Not three months after the Cincinnati resolution was passed amid the noisy protests East and West which that resolution caused, thirteen out of nineteen of the directors of the Western Conference sent forth an "Open Letter to the Churches," explaining the meaning of the resolution. (See UNITY for July 31, 1886.) In that letter are these words: "The resolution means that we will organize Unitarianism, but not at the cost of spirituality, lest it cease to be a movement and become a sect; and that therefore, as Unitarians, we esteem it our best missionary success to set the higher standard of religious faith and liberty and fellowship before men, even if men at first have nothing for that standard but misunderstanding and rejection,—all they had for the ideals of Jesus! The resolution means that we believe, to do this and, if necessary, suffer for it, is Christianity in the sense of Christlikeness,—is living faith in God. This is what in our judgment the Cincinnati resolution means."

Mr. Brown in his previous letter wonders whether the Western Conference would be willing to affirm that the Cincinnati basis is "pure Christianity." In these words it has already done so—provided "pure Christianity" is Christlikeness. Let no one, even to befriend us, make mistakes, however, the *necessity* of the name-taking the Conference expressly denies; that denial being part of what we count as "spirituality." Having said that, having never not said it, still saying it, the Conference can wait.

W. C. G.

Men and Things.

AT a recent sale of John R. Boker's collection of Washington relics in Philadelphia, two volumes of the *Federalist* once owned by Washington brought $1,900. They were purchased for Senator Hearst.

MRS. MARTHA J. LAMB, the historical writer, has been elected to a membership in twenty-five historical and learned societies in this country and Europe, honors never before conferred upon an American woman.

ELIZABETH STUART PHELPS is devoting her time to a memoir of her father, the late Professor Austin Phelps, of Andover. The memorial will be from her own pen, supplemented with a number of unpublished letters by Professor Phelps. The date of completion of the work is not yet announced.

IT is said that there is no sovereign in Europe who can equal King Leopold of Belgium in point of accomplishments, ability, and breadth of mind. He is a man of tall and erect figure, with a refined face, and is 57 years of age. He is devoted to art, is an elegant writer and a splendid horseman.

WE learn from a letter written to the *Chicago Herald* that besides his pastoral work, Rev. John White Chadwick, the Brooklyn Unitarian minister, is said to annually review over two hundred books. We are also told that "Mr. Chadwick's latest course of lectures, 'Master Spirits,' will appear in book form in the spring."

THE newspaper correspondent, Edward W. Bok, is authority for the statement that the poet Whittier has formally laid down the pen, never to resume it. Two unpublished poems are in the hands of editors, soon to appear in print, in one of which he bids farewell to his friends and admirers and ends the public career that has brought peace and joy to so many hearts, and a pure undying fame for himself.

Contributed and Selected.

No Answer.

A thought lies darkling, craving speech,
While all the wide earth hearkeneth :
It strives and yearns, but may not reach
Beyond the speech that darkeneth.

The prophets sleep, the magi dream,
The dear, dead Christs come not again;
Alas! how dumb and sterile seem
Our knights of brawn and kings of brain!

Say, ye who fling the darkness back,
And scan the dust in Orion's track,
Who count the stars, and name the bourn
The crazy comet seeks, and turn
The viewless currents into light;—
Where bides my friend whose stately home,
With Roman lights and Grecian dome,
Fell into ruins yesternight?

CHARLES W. HILLS.

Unitarianism and Ethical Culture.

Mr. Gould's very suggestive letter of 25th December, opens afresh a practical question of such importance that I hope to see it further discussed in your columns. The excuse for my own word in this discussion is that I am, as a layman, sincerely and actively identified with both movements—the Unitarian and the Ethical Culture, and believe the two to be neither practically identical nor yet inconsistent with each other, but rather to be complementary; that the work of both is sorely needed in the world.

The "practical question" referred to is implied in the following, rather free but not "careless" condensation of parts of Mr. Gould's letter:

"I had stated that the Ethical Culture Societies regarded Religion as a delusion and a snare; indeed, I have recently conversed with one who advocated the Ethical movement as superior to any religion, simply because it did reject religion as without reasonableness or objective reality. But now Mr. Salter assures us that there are members and leaders of the Ethical movement who think just the reverse . . . I confess that I can not find any *authoritative declaration* from Ethical leaders, either that what is commonly called Religion is a delusion and snare, or that it is real and reasonable; yet I should suppose that such expressions must exist . . . I had really thought it was a doubt of the value of Religion that led men to desert the churches and organize Ethical Societies; that seems a logical basis for the movement, and I can not at present conceive of any other. If I am wrong in thinking that the Ethical Culturists do reject Religion—if they really think they know that Religion is a good thing, then where is the difference between Unitarianism and Ethical Culture?"

In reply to this fair and clear statement of a difficulty that many of us may have felt, let me briefly state my own view of the matter:

The one deepest need of the world to-day is a Religion of "deed, not creed;" a religion "conditioned upon no dogmatic test," but only upon the endeavor "to promote Truth, Righteousness, Love" and Aspiration in the world and in ourselves; a "pure Christianity" that shall combine Christ's spirit of devotion to humanity, moral idealism, and religious trust with the freest rationalistic thought. I think I have here used the respective formulæ of Ethical Culture, and of Western and Eastern Unitarianism, and have used them as understood by the leaders of those movements. To the W. U. C. formula I have, however, added the word "Aspiration," because it helps to define truly the W. U. C. position, and which if asked for might have gone into the W. U. C. "statement as to fellowship," and is already implied. It does not connote anything as to a Personal Deity, but it does imply a recognition that somewhere in the universe are ideals grander, purer, higher, than our best, and that toward these we should aspire with the will and with the heart. This, and not any mere dogma as to Theism, is the inspiring essential thought in Mrs. Browning's lines:

"And I smiled to think God's sweetness
Flows around our incompleteness;
Round our restlessness, His rest."

Now, as to all this, I think there is no difference between the catholic Ethical Culturist and the catholic Unitarian, unless it be a slight difference of *emphasis*. Both build upon the same foundations: love to man, loyalty to the right, trust in "the Power, not ourselves, that makes for righteousness," the duty of absolute and earnest free thought, the rejection of all dogmatic bases of fellowship and work. Not so with Orthodoxy: in its best forms it indeed shares our ethical and perhaps religious ideals, and accepts much of rationalistic method and many results of rationalistic criticism; but until it shall dare to cut itself loose from all dogmatic basis, it can not do the most needed work for Society, and Ethical Culture and Unitarianism will still be requisite. For when the Heavenly Kingdom comes, and comes to stay, it will be not only through a noble and unselfish moral and religious enthusiasm, but also through the guidance of the human conscience and the moulding of human aims and institutions, into forms that shall be *scientifically* as well as ethically right; but science tolerates no dogmatism, whether affirmative or negative. She never says: "Begin by admitting this or denying that," but always "Begin by being absolutely honest, and suspend judgment wherever you are not sure." Indeed, even her best-established results are always open to fresh questions, and this is precisely why so much of her work has already reached a degree of certainty where further question would seem to be henceforth impossible. Our own great opportunity, as Unitarians and as Ethical Culturists, to do for Humanity a constructive work that others can not do, lies just here: that while we can work in the strength of a religious spirit, we are utterly untrammeled by any shred of creed or of "authority." It is well that Mr. Gould "can not find any *authoritative declaration*, from Ethical leaders," as to "what is commonly called Religion"; for though doubtless each leader has his own individual opinions here, and probably would not conceal them, or indeed might, *as an individual* even urge them upon others, yet he has no right to declare them authoritatively, as a leader in a movement to which they are irrelevant and whose fundamental testimony is against their introduction.

"Then where is the difference between Unitarianism and Ethical Culture?" I see little or no difference as to their foundations, and yet two great differences as to the ways in which each of the two can do its best work. One difference pertains to their external tasks; the other, to the ways in which the workers will strengthen themselves for those tasks and for self-improvement.

1. While Unitarianism has no religious creed, unless a belief in a free, reverent and helpful spirit, and in honest, intellectual methods as applied to religion, may be called a creed; yet these have naturally led it to such a substantial unanimity concerning much else, that it finds itself to-day charged, not only with an ethical mission, but also with the duty of protesting against whatever, in the popular theology, is opposed to reason and to the simplicity of our trust in God. But Ethical Culture, while also deeply religious in its essential spirit, has nothing whatever to do with theology, nor even with theism. It is not only a distinct protest (as also is Unitarianism) against making any theological confession or denial, fundamental to ethical work, but it is likewise unlike Unitarianism, an experiment in the complete separation of the two. It seeks to make men better without meddling with their theology, except as the indirect influence of all noble ideals may be unfriendly to unworthy superstitions.

2. Again, at the regular meetings which, within either organization, must be held for the contemplation and discussion of whatever is most deeply related to ethical work, and to spiritual life, shall one of the exercises be prayer? Yes, if the minister and most of the people can sincerely say with Tennyson,

"Speak to Him thou, for He hears,
And spirit with spirit can meet;
Closer is he than breathing, and
Nearer than hands or feet."

For to those who fully believe this, probably nothing can quite take the place of fervent prayer when uttered in the right spirit, and for the best things. No, if to minister or people the prayer be not really "a cry, as unto One that hears," for them it is more honest and more inspiring to replace the prayer by something akin in spirit, but addressed directly to the audience. Merely for myself, I should care little which of these two courses was taken; to me the helpfulness would be in the spirit and substance of the utterance, not in the way it was addressed. The question whether God really does hear prayer and respond to it in our souls may still be an open one; but if he does so, then the certainty and value of the response doubtless depends, not upon whether the "uplift of heart" was consciously addressed to Deity, but upon whether it was *worthy* of being so addressed.

So, in other details of their services and work, the average Unitarian Society, and the average Ethical Culture Society might rightly take different courses. Both would found their fellowship and work upon the same principles, and both would seek essentially the same ends in essentially the same spirit; but the average direction of individual tastes, and aptitudes, and past experiences, and opinions as to non-essentials, would be different in the two organizations. I say the *average* direction; for individuals holding all shades of sincere religious belief or denial ought to feel at home in both organizations; and this may be especially true of the Ethical, since its direct work, unlike the Unitarian, does not include theological reform. Thus perhaps we must slightly modify one point in my friend Gannett's very appreciative criticism of the Ethical movement of four or five years ago. Said he, "We pray; they do not;" but I think a better statement would be: The average Unitarian *congregation* prays, *as a congregation*; the Ethical congregation does not, except in spirit.

Thus the two movements are distinct enough. Neither can quite do the other's peculiar work, and neither can be spared. For the present at least, may they remain thus separate. May each in its own way bear practical testimony to the supreme importance of lives consecrated to all noble and humane ends in complete intellectual freedom; and may each continue to afford all the great inspiration that comes from sympathetic, united endeavors after whatever is morally and spiritually the best! And as Ethical and Unitarian societies become more numerous, their power of religious helpfulness to each member will tend to increase, if only there be no relic of creed to bar one's way to full and responsible membership in them; for then each earnest soul can unite itself unhindered, with such fellow-workers as have with it the most points of vital sympathy, whatever be their intellectual beliefs, a thing that is impossible to many a candid man as long as doctrinal confessions, however slight, are made virtual prerequisites.

If true to the mission here described, Unitarianism and Ethicalism can lead a work of immense importance to the world—the work of averting the "moral interregnum." The old foundations of *mere* "authority" in ethics and religion have been forever destroyed, and any well-meant endeavors to conserve them, can at best only delay a little the impending crisis. Meanwhile rapid political and industrial changes are going on, and confronting us more and more with grave social issues that can not successfully be met, except in a spirit that shall combine the absolute intellectual freedom of science with the absolute self-consecration to love and duty which Christ has exemplified. Where, better than with Unitarians and Ethicalists can such a spirit be cherished? Who stand more uncommitted than they as to creeds and philosophies? Who are in better position than they to point out those enduring foundations on which the world may continue to build; or, are more distinctly called than they to be the prophets of the coming day?

J. E. OLIVER.

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Church Door Pulpit.

An Enemy of the People.

PREACHED BY REV. JENKIN LLOYD JONES AT ALL SOULS CHURCH, CHICAGO, FEB. 8, 1891.

What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold! they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is He, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee."—*Matt. 11: 7.*

An intoxicated man's attempt to walk has been humorously described as "chasing around after one's center of gravity." The physical fact is grotesque enough, and would be very amusing were it not so sad. But the spiritual condition is still more grotesque, and would be highest comedy were it not such deep tragedy. The sight of a drunken man reeling in the street is, alas! too familiar; but the spectacle of a soul reeling this way and that in search of a moral "center of gravity" is so common that only in special cases do we notice it. The morally intoxicated are those who, having no control from within, are thrown hither and thither by outward forces; the slightest circumstance—an unexpected smile, either of approval or derision, a frown or a promise—sends the soul reeling from its perpendicular. In religion, in politics, in society and in the home we see men and women every day chasing round "after their spiritual center of gravity"; veritable reeds are they, shaken by the wind, checked in their onward career, staggered, stunned, and sometimes overthrown by that will-o'-the-wisp—the superstition of the 19th century—called "public opinion"; swayed by that delusive mirage called "self-interest," bewildered by what are called the interest of "society," "the state," or even by the home. Yesterday the man who was blatant for reform, to-day pleads the arguments of moderation. The woman who yesterday was full of radical courage, looking towards religious independence, prating of rationalism and courting science, to-morrow will be looking towards Rome, clothing herself with the habiliments of conservatism, looking longingly towards the vestments of ecclesiasticism; just as the terrors of life may threaten her.

Henrik Ibsen in his drama, "An Enemy of the People," has helped us to study this spiritual inebriety. In the midst of a group of moral inebriates, people who are spiritually drunk and chasing round after "their center of gravity," he has placed three people who have secured their moral poise, who can sustain their equilibrium, in all kinds of weather.

The central figure in this drama is Dr. Thomas Stockman, a generous, impulsive, patriotic, progressive, single-minded man of science, who, by scientific study and love for his native town, conceived a system of baths and other improvements, which would utilize the natural resources of the village, and convert it into health resort and summer watering place. After much writing and persistent agitation, he made an impression upon the solid men of the village. He was called from the "isolated hole in the North," where on starvation wages he had been going the rounds of a country doctor, to the position of medical director of the baths, and under his direction they had gained great success; although there had been important differences of opinion in the work of construction, the prudential methods of the financial supporters of the scheme taking precedence above the more extensive and radical methods recommended by the doctor. In the height of the prosperity thus attained, which enabled the doctor to furnish his family good roast beef for dinner, with enough left to make a tempting supper for his growing boys, and brought him into friendly relations with the neighborly newspaper reporters and others, and which was manifest in many new graces and comforts in the home—a pretty table cover, and a lamp shade, etc.;—and when more than this, he felt his spirits rising with the unspeakable joy of living in a glorious time, when new life was germinating everywhere and a new world seemed to be springing up around him—a brace of boys happily in school, a noble young daughter, Petra, growing up by his side. She was a teacher, a student, a companion to him in his thought. His future growing brighter, his prosperity more assured day by day, a horrible suspicion crept into his mind. Symptoms of typhoid fever and kindred diseases had broken out among his patients the year before, and the doctor had set to work to discover the cause. He had worked hard and in silence. Impulsive as he was, he knew enough not to chatter over uncertainty, but at last, when his suspicions were confirmed by the chemist at the university, he proceeded at once to announce the alarming discovery. Owing to the bad engineering of the baths, against which he had protested at the time, the water had become tainted with the germs of disease which the drainage of a marsh and of large tanneries in the neighborhood had aggravated, making them "poisonous, whited sepulchres," dangerous in the highest degree. The man of science sees, in this emergency, but one thing to do, to hasten the announcement of his discovery. He is jubilant over the fact that the evil has been discovered before a new influx of patients has come in, and in time to avoid future risks. Hovstad, the editor, and his associate, Biling, who are ready at any time to share the doctor's roast beef, are at first as delighted as he at the discovery. They tender the pages of their paper; it will help them make a point against those in authority; they can turn out the bureaucrats and put the management of the town into the hands of the common people. The doctor can not understand this necessity, knowing that the present officers have managed well and gained valuable experience, though it was encouraging to find the progressive press so public-spirited and ready to help. Aslakson, the prosperous printer, representative of the middle class and president of the temperance society, calls to tell him that this same middle class, the "compact majority" would be with him. Stockman's miserly father-in-law, Morton Kiil, the wealthy proprietor of the tannery, also calls, chuckling over the discovery, because it will tell against the administration of his political enemies who had turned him out of the city council. But Peter Stockman, the solid burgomaster, the old bachelor brother of the doctor, is quick to penetrate to the business calamities that will follow this discovery. Not only his own reputation, for which he was very jealous, will be sacrificed, but the work of re-laying the pipes will necessitate closing the baths for two years and the expenditure of several hundred thousand crowns, which will be a calamity to the whole town. Thereupon, under the pressure of these arguments, the representatives of the press, who yesterday were so anxious "to strike a blow at this weak-kneed trimming and cowardice," so impressed with the fact that the whole body politic was a pestilential marsh sending forth moral malaria, suddenly discover that it is inexpedient to publish the doctor's discovery. The president of the Moderation Society withdraws the support of the "compact majority"; even old Morton Kiil, when he finds that his own tan-pits are involved, withdraws his support also, and adds a threat; while the irate burgomaster demands a contradiction of the rumor, urging consequences, and threatening dismissal, to all of which the doctor has but one reply: "Should I ever have another happy hour in all my life if I did not stick to what is right and true?" Even when his good wife pleads he wavers but a moment: "But God knows there is plenty of injustice one must submit to in the world," she says. "Here are the boys, Tom. Look at them; what is to become of them? O, no, no, you can never have the heart!" This touches the doctor in the most vulnerable spot, and the strain might have been intensified and prolonged, if at that moment the boisterous sons had not burst into the room, when, with a flash of light that again pierced to the heart of the problem, he exclaims: "Never, though the whole earth should crumble, will I bow my head beneath the yoke. I must have the right to look my boys in the face when they are grown into free men."

The drama rushes swiftly on. The feeling grows in intensity and spreads throughout the entire community. There is a prompt recoil from, a sudden terrible antagonism aroused against one who is the truest man in the town, its best friend, the embodiment of its integrity, its only true helper. The physical safety and moral honor of the town were on one side, the moneyed interest, present reputation and public officialism on the other, with which went also the press, the burgomaster, and the "compact majority." But Doctor Stockman, nothing daunted, excluded from the press, sought the platform. No landlord dared rent to him his hall. The only place in which he was allowed to speak was the ancestral home of an old sea captain. Here the crowd came, ready to transform itself at a word into a mob. The opposition quickly gained possession of the meeting, the president of the Temperance Society, the leader of the "compact majority," was made chairman, the anxious burgomaster spoke, and the meeting resolved that no utterances against the baths would be tolerated; when the indignant Doctor met the craven crowd with denunciations, hot but noble. He called things by their right names, refused "to kill truth by a conspiracy of silence." The indignities put on him, the mad popular prejudice and ignorance he is forced to encounter and cannot conquer, bring him to a second discovery of a different nature from the first, that the "majority is never in the right." A thinking man is bound to rebel against its tyranny. That night he also discovers "that society rests upon a pestilential basis of falsehood." This discovery was more difficult to make than that of the poisonous quality of the water. He saw what Felix Holt saw to his hurt, "right opinions maintained by wrong methods." He said, "The danger is not from the laggards, the relics of decaying order of thought; they are diligently cutting their own throats, they need no doctor to hasten their end. The most dangerous foe to truth and freedom is this compact liberal majority. It robs me of my freedom and would forbid my speaking the truth; and the assumption that the majority is always right is one of the social lies, a free thinking man is bound to rebel against. There are more fools than wise men in the world; the former are in a terrible, overwhelming majority. How the deuce can it be that they are in the the right?" All this was spoken in the midst of a storm of confusion, threats and abuse raining down from all sides.

"You can shout me down, but you cannot gainsay me," he exclaims. "The majority has might, unhappily, but it has not right. . . . I will not waste words on the short-winded crew that lies in our way; pulsating life has nothing more to do with them. I would rather speak of the few individuals who have made the new germinating truths their own, those who stand at the outpost so far in the van that the compact majority has not yet reached them; and there they fight for truths that are lately born to the world's conscience to have won over the majority."

"So the doctor is a revolutionist!" some one says. "Yes, I am going to revolt against the lie that truth is a thing of majorities. What sort of truths do the majority rally around? Truths that are decrepit with age; when they are so old that they are in a fair way to become a lie. Truths so stricken in years are always shockingly thin. It is not till then that the majority takes them up and recommends them to society as wholesome food. There is not much nutriment in that sort of fare. Take my word as a doctor for that. These majority-truths are like last year's salt pork, rancid, producing the moral scurvy that devastates society. . . . The truths acknowledged by the masses were certain truths to the vanguard in our grandfather's day, but no society can live a healthy life upon such old, marrowless truths as these." With such hot words, marked by earnestness and courage, rather than deliberation or nice selection, did the hunted doctor stand at bay, fighting for the lives of his enemies, pleading for the honor of his town. In the heat of this meeting the moderate "guardian of the middle classes" offered the motion that Dr. Stockman was an "enemy of the people," and the vote which followed was unanimous, with a single exception, that of a drunken man who had been disturbing the meeting, which broke up with cheers for the chairman, for the burgomaster, and for the baths, threats and sneering shouts for the doctor.

"Let's smash his windows!" "Duck him in the fiord!" "Blow your horn, Evensen; blow, man, blow!" "Enemy of the people!"

"Strike me dead if I care to drink toddy at Stockman's to-night," said Biling, the newspaper man.

The story moves on to its sad but triumphant ending. Next morning we see the doctor piling the stones on his study table which the mob has thrown in through the window. Most of them are noticeably small stones; but the glazier dares not come to repair the window. The landlord out of respect for public opinion, not daring to offend influential men, gives him notice to quit. His daughter is dismissed from her position. Rector Rorlund sends the boys home from school. While in the midst of this defeat, Morton Kiil, the crafty father-in-law, comes once more, to ply the most powerful argument the devil ever offers a brave, true man. Kiil has taken advantage of the popular alarm to buy up the bulk of the shares in the baths at a large discount. To do this he had used the money which he had laid aside as the legacy of his daughter, Stockman's wife. He tries to show him how he may yet turn all this uproar into a financial triumph, make himself stronger than ever in the town, and secure for his wife and children the competency so dear to the heart of the true husband and father. And the stag who last night stood at bay in such splendid fashion trembles. "O, if I only were n't so certain about the affair! . . . . Science must be able to find some antidote, some sort of prophylactic. . . . ." "Try ratsbane," suggested the sagacious Kiil. "O, nonsense! But since every one declares it is nothing but fancy, why fancy let it be. Let them have their own way. Have n't the ignorant reviled me as an enemy of the people? and were n't they on the point of tearing the clothes off my

back?" "And they have smashed all your windows for you, too," adds Kiil, craftily." "O, one's duty to one's family! I must talk it over with Katrine. Her judgment is sound in matters of this sort." "That's right," says Kiil. "Follow the advice of a sensible woman." His son-in-law's manner suddenly changes, "How could you stake Katrine's money and put me into this horrible dilemma. When I look at you I seem to see the devil himself," to which Kiil only replies, "Then I'd better be off; but I must hear 'yes' or 'no' by two o'clock. If it is 'no' all the shares go to the charity this very day and Katrine gets not a rap." The representatives of the press have heard of Kiil's shrewd financial turn, and wait upon the doctor to sound him; and if he is found wavering, to offer to go in with him for a consideration. This rights the struggling conscience again, and the doctor chases the sneaking schemers out of his room with his umbrella. Then he sends a card to his father-in-law on which is written "No, *no*, NO." Confronted once more by utter loss and destruction, with the cry of "the enemy of the people" still acting "like a pin scratch in the lung, gnawing and sucking like an acid," the first impulse is to get away; to leave all this ingratitude and stupid folly behind him. He looks longing towards America. "O, if there were but some island in the South Seas which I could buy cheap." Like Cromwell and Hampden in Lowell's poem "A Glance Behind the Curtain," he fain would

> "Seek out that savage clime, where men as yet are free."

But when the boys come in, dismissed from school, like these other lay prophets he concludes that there is work for him to do in his native land. "Now I have it, on my soul. You boys shall never set a foot in school again; I'll teach you myself—that is to say, I won't teach you any blessed thing, but I'll try to make free, noble-minded men of you, and Petra will help me. And we will have our school in the room where they reviled me as an enemy of the people. But we must have pupils. I must have at least twelve boys to begin with." "You will never get them in this town," said his wife. "We shall see. Don't you know any street urchins, any ragamuffins?" he asks the boys. "I know lots," said one of them. "Right! Bring a few of them. I want to experiment with the street curs for once. There are sometimes excellent heads among them." Morten asks, "What are we to do when we become free and noble-minded men?" "Drive all the *wolves* out to the far West, boys." "If only the wolves don't drive you out, Thomas," says their mother, to whom he makes this stalwart reply, "I am the strongest man in town now. I have made another great discovery. I've discovered that the strongest man is he who stands most alone." The curtain falls.

Ibsen works out of-doors. There are few sentimental lights in this drama. Dr. Stockman is no ideal character. There is about him none of the pallor of sainthood. He smokes, he swears, he gets angry, he takes his toddy; winks at his boy, Elif, when he cribs a cigar now and then. His wife said of him that he earned almost as much as he spent. Any one of these defects would condemn him hopelessly in the eyes of some moralists; and for none of them will I apologize. Still we recognize here a man, sane in conscience as in mind mind, because he was master of his own conscience, and moved by generosity and not selfishness. He was in league with truth. He believed that the right was the best thing to invest in. He was generous; even his cautious brother dare not insinuate that he had ever been crooked or underhanded in his ways.

In contrast with him, let us glance hurriedly at the other characters. Neither are these idealized. They are very common folk. Painfully familiar is the vain-glorious burgomaster, the typical ward politician, the complacent representative of the public spirit, vigilant for his own reputation and prosperity, a slave to society. A discreet and thoughtful man, a man of wide influence is the burgomaster, who believes in self-government when it does n't cost too much. Then there are the newspaper men, who are heathens to the heathen and Christians to the Christian. Biling is a candidate for the town clerkship, not because he expects to get elected, but because he wants a fresh supply of gall to inspire him in his opposition to the party in power. Then comes Aslaksen, the prosperous printer, who is described by his editor as a "man who seesaws with scruples and misgivings so that he never dares advance a step."

In splendid contrast to these, is the slip of a daughter, the school teacher, who has caught so much of her father's spirit that she will not translate from the English the story that teaches obnoxious doctrine. She protests against the hypocrisy at school and at home, where you must stand up and lie to the children or hold your tongue. In reply to one of her mother's anxious remarks, she says, "O, mother don't always think of us; father is right, we must never give in." When her mother says, "We could not help but hear the conversation in an adjoining room." Petra answers, "No, I listened on purpose." And to her lover she says, "I shall never trust you again in anything. You are not the man you pretended to be."

What shall be said of Katrine? the poor wife, who pleads so pathetically for her boys; who worries over the hole that the mob has torn in her husbands best trousers; and who must have felt that he was very unsympathetic when he retorted, "One should never put on his best trousers to go out to battle for freedom and for truth?" This good mother, who wanted the boys to go out of the room when their elders were discussing a remark of Pastor Rorlund's, "Work is a punishment for our sins." This good wife who said to her husband, "Don't give in, Thomas. I'll send the boys with you and Petra will go." "And yourself, Katrine?" "No, no, not I; but I'll stand at the window and watch you, that I will;" and yet who in spite of her weaknesses more than once showed that "an old woman can be a man." She was scandalized to have her husband set himself up against his brother. She frankly admitted that she "did n't see the use in having the right as long as you did n't have the might. There's plenty of injustice one must submit to in this world." And—weightiest argument of all—"here are the boys!"

What can be said of this woman but that she is so familiar! O, how many there are of them, the hope and despair of so many good things! Blessed sisters, with the heart of the dove, and alas without very much more vision or courage! They love not the truth supremely, but only the man embodying truth. These are the blessed sisters who can go to the church they do not believe in "for Christ's sake," who are willing at any moment to shroud the intellect if it threatens to mar the halo around a saint's brow.

Our author has given us in Petra a real woman, wearing by right of nature what are sometimes called the "manly virtues." He has not done what he might have so well done in this connection, shown us a man in full possession of the so-called "feminine weaknesses." Mrs. Stockman finds many representatives among the men of any community; timid souls who are afraid of consequences with a heavenly anxiety, who tremble lest truth may devastate some sanctity and frankness overthrow some excellence; men who are still under the ban of both parties and all opinions, because they have never separated principles from personalities, or dared to trust ideas more than persons.

What is the sermon in all this? The time is too far spent to amplify much. Ibsen, like Shakespeare and the Bible, is direct; his meaning is not far to seek. He has but enforced the most familiar lesson of history, given us another illustration of the stoning of the prophets, whom society always votes its enemies, but history waits to greet as saviors. But history teaches her lesson to dull pupils. O, how dull we are, how slow to learn the lesson that not money or friends, not prosperty or influence are the essential things, but character, justice, truth. Better that the town be devastated with fever and the pestilence spread throughout the land, than that it be struck with the greater pestilence of willful greed and fraud. I have no heart to make the personal application. I had rather trust it to Ibsen. Where are you to-day? Where am I? Where is this boasted city of ours, and this would-be free country. Skulking behind subterfuges, enslaved by that "compact majority," nobody has seen and nobody really believes in, but all dread. It is not a thing that belongs only to the politicians. It is found in the church as well as out of it, and wherever any man sheathes a conviction or woman shies a truth. Wherever a new thought is judged, not on its merits but by the measure of its popularity; wherever "good graces are set over against clear thinking," and good will is considered of more value than integrity, there is where the real enemy of society lurks. Wherever a man works in obscurity for the public good; wherever he declares an unpopular truth, forgets himself in concern for the community; wherever a soul is in league with reality, a foe to sham, there is the friend of society, the prophet who prepares the coming of the Lord. Such was John the Baptist, who was beheaded to please a royal whim. Such was Giordana Bruno, whose life went out in smoke upon the Roman hill three centuries ago; and Priestly whose laboratory and library enraged Birmingham burned 150 years ago, and John Brown, who glorified the rope and sanctified the gallows at Harper's Ferry thirty-two years ago. Such was Dr. Stockman, who remained the physician of the poor and the teacher of the ragamuffins of the town the lives of whose citizens he fain would have saved John the Baptist, Giordano Bruno and Joseph Priestly, once voted enemies of the people, have received their crown. We dare not trust the imagination to write the sequel to this drama of Ibsen's. Poetic justice would bring a swift reaction, consternation in the camp of greed, joy, strength and early justification to the hero. But history does not work so quickly. It does not bring such prompt returns. Let us think rather of the doctor sinking back into his hard, but happy lot; the faded teacher, but always youthful student and humane physician to the end of the chapter; while we ask ourselves what is the greatest sin, and how is it to be ameliorated? In the light of this study may we not with some confidence say that greater than the curse of rum, more terrible than the evil of lust or the storms of passion, is the blight of selfishness, the cowardice born of greed, and of the delusions of prosperity. Talk of "Darkest England"! General Booth has not probed it. The worst degradation of that noble country is not found at the Victoria Wharves, but around her Parliament House, in the chapter stalls of her Cathedrals. Where fox-hunting parsons and vote-buying orators, congregate, there is "Darkest England"! So here the greatest moral weights on Chicago life to-day are not found in the homes of the ignorant and debauched, not even in the statistics of the saloon and the brothel; these are secondary to those primary influences of evil found in the insincerity of the favored, the selfishness of the competent, the greed of the intelligent, the moral cowardice of the refined, the servility of those who would be classed as *leaders* of society, but *follow* continually in the wake of that "compact majority," as potent, as evanescent and as delusive a fiction here to-day in Chicago as it is in Ibsen's drama. It is this dying at the top, this water on the brain of society, that is most to be dreaded. Cancer on the extremities is bad enough, but where there is life at the vitals, power and health at the center, disease may be thrown off and the surgeon dares use his knife. I am sick of this shifting the responsibility of our municipal affairs, the defects of our public school system, the faults of our public administrations and church policies upon the "lower classes." It belongs to the cupidity of our so-called leaders, those who in politics are committed to party rather than to principle, who are bound to see the success of their side, who make platforms to catch votes, not to educate the people; those who in religion want to sustain a name and a creed more than to make thinkers and to develop soul. These are the forces that make it so hard for any one to stand free in this boasted free country, speak his highest thought, vote his noblest choice, and be his true self. The liberty wherewith Christ doth make us free, the liberty of the sons of God, is the liberty that makes one with God a majority. Would we renovate society we must begin with the upper story, purge the lies from our churches and council-chambers; strip the tinsel from the gilded representatives of culture and law; be genuine. Let every man begin by "speaking truth unto his neighbor," and that excellence will sink downward like rain after a drought, reaching the lowest fibres of the social tree and eventually making green the highest boughs and fruitful all the branches.

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What to Do and How to Do It.

Agnes Van Valkenburgh, St. Joseph, Mo.: It seems to me that you stated it in your appeal. It is to tell *us* what to do and how to do it.

D. Millard, Mendon, Mich.: Stand firmly by the truth as revealed by nature and interpreted by science. Teach righteousness and good-will and fear not.

Harriet L. North, Chicago: To speak the truth about the truth, with such winning persuasiveness and Christlike charity, that even "Evangelicals" shall be evangelized thereby.

Clara Bradley, North Ridgeville, Ohio: To weaken superstition, and strengthen a love for the Good, Noble and True in every life, independent of creeds. To sow broadcast the gems of thought and to make the world better and happier.

Rev. C. F. Bradley, Quincy, Ill.: I want UNITY to be loaded every time, as generally it is, with the highest thinking of the times. UNITY must make its way, as I doubt not it will, through struggle and difficulties, to become the leading representative of the foremost religious philosophy of the world.

Rev. Francis J. Ledbrook, Spirit Lake, Iowa: I believe "UNITY'S Mission" is to put men in touch and sympathy with their fellow-men; that to sacrifice convenience and even *rights* to serve humanity shall be counted a pleasure. I say continue your cry: "Freedom, Fellowship and Character in Religion."

J. B. Hersey, Dryden, Mich.: If I could have my way it would be the destruction of all false systems and institutions that have been the scourge of humanity. Mankind rebels at the pretense of saving the world through them, and begins to cast about for a better sort of salt wherewith to do its salting.

Mrs. C. F. Eldridge, Galva, Ill.: To bring into harmony the religious world; to unite those who have been thought to differ, but who in reality are not so widely separated; to join together in *one* working force all the powers for good. "Behold how good and how pleasant it is for brethren to dwell together in Unity."

B. A. Plummer, Forest City, Iowa: To my mind there is no way that UNITY can promote the cause of Freedom, Fellowship and Character, to all mankind, better than to demonstrate and urge the importance of woman suffrage, and thus help to free one-half the human race from bondage worse than held the negroes of the South.

Rev. Edward B. Payne, Leominster, Mass.: To pursue the search for universal and impartial truth, and, as it is found, to win men to the acceptance of it and obedience to it; helping thus to fill the world with moral beauty, with righteousness, justice, peace, good-will, reverence, social joy, and all those happy realizations involved in the kingdom of God which is to be.

Rev. L. F. Gardner, Poughkeepsie, N. Y.: To sound the "*A*" and continually prompt the individual members of the world's orchestra when they are out of tune. A musician needs no external help. He listens to the music of the unseen choir and *feels* a discord. In this one thing at least he is sensitive. UNITY's mission is to marry Love and Thought and reveal unto each reader the possible and probable harmony and grandeur in life when discordant members are drawn by this divining "fork." Let UNITY continue to sound "*A*" until all "wind instruments" are mellowed and every performer has a disciplined and sympathetic sense of the eternal fitness of things.

Rev. E. P. Powell, author of "Liberty and Life": Hold firm. Be of good courage. Within five years you will see another flood tide rise of honest incapacity to preach inside orthodox lines. We pioneers of some years ago were but scattered birds that had lost the flock; the flocks themselves will soon settle down around you. We poor fellows began in the dusty cometic era of distinction; these others come in the building era.

Geo. R. Gebauer, Philadelphia, Pa.: Present with freedom on, that as truth thou conceivest, yet do not grow dogmatic, and do never confound fleeting opinion with truth. Ever be independent of the support of your fellows, yet hold on with all might where fellowship higher ends furthers. Place character first and sentiment higher than doctrine. Mind that religion, if true, is necessarily moral, and therefore do not change gold of religion for the silver of ethical culture.

Chicago Jew: By labor and fidelity, it has *conquered a standing place* among the intellectual forces, that shape the destinies of mankind. *Let it maintain it.* Let its loyalty to truth, righteousness and love, *but before all to truth*, be greater than its preference for persons and opinions—greater than its fears or hopes of consequences. I will not venture to decide whether this would involve editorial criticisms of contributions and sermons, which imply knowledge of the nature and attributes of that, which modern science and philosophy has proven to be *unknown* and *unknowable.*

Rev. B. Brunning, Hyannis, Mass.: It seems to be the destruction of the Christian Church: adulterating the Christian religion with all kinds of heathenisms, ethics and science, taking Emerson as a leader; abrogating church organizations to be replaced by societies, the members of which are of all kinds of faith and *no* faith; and repudiating the Old and New Testament as the Scriptures of divine inspiration, as of little or no authority, only as literature like other books. "What to do"? Stand by the Bible as of divine authority in truth, doctrine and practice; worship God in the beauty of holiness; follow Christ as Master and Lord, as Teacher and Saviour of the World, and strive to lead your fellow men—all men—into loving, pure and perfect lives. "How to do it"? Consecrate your whole energies to the upbuilding of the Christian Church and religion; the moral and spiritual life of every soul, for the World's sake.

Rev. Charles H. Fitch, Kendallville, Ind.: You are publishing outline studies of Sunday School lessons to make liberal religious laymen. Now go on, and develop outlines of study in philosophical, historical and practical theology, to make an intelligent and well informed preaching ministry. Your space is small, but that is not an unmixed evil. Outlines take little space, and most theological writing is improved by condensation. Your corps of contributors is able, and the co-operation of others could be secured. There is also much room for improvement in theological courses. I sympathize with the protest against "short cuts," but our theological schools are partly barred against women, and are helpless to supply anything like the opportunity for the exercise of a pure moral religious ministry. I am well aware of the high and authoritative teaching contributed to the thought of the time by specialists in these schools, but in point of systematic theology they are not well bound together, and in vagueness, looseness and disproportion they fail to provide that ministry of clear thought for which the moral life of the people is fairly crying out.

Lowndes Taylor, West Chester, Pa.: Many times a service is demanded of the terms *Orthodox* and *Liberal* which they are from acquired meaning or suggestiveness inadequate to perform. Will UNITY find or devise appropriate terms? Some liberals are orthodox, and some orthodox are liberal. There are two ways of holding the same creed or belief—*I've got it all* and *Is not this of it!*—or if you will *exclusively* and *inclusively*. Exclusively; That this my creed is *it*: Inclusively; That this my creed to me is of it. The first affirms God with *us* so hard that it question if God indeed be with the neighbor so specially as he is with us; even to the point of affirming that there be those whom he neglects except we act for him: the world is to be vicariously saved and we are to do it. The second affirms "God is in his World" and says to the neighbor "How speaks the Presence to *you?*" Viewed nearly, each leader's teaching is *Inclusive.*

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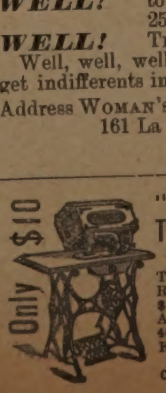

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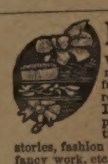

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The Study Table.

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The Light that Failed. By Rudyard Kipling. Chicago: Rand, Mc Nally & Co. Paper, 50 cts.

This is the book which the author, taking a whimsical revenge against his publishers for some, if report speaks true, natural complaints at his careless, if not unfair treatment of them, has rewritten, once or twice, and now appears in two or three editions of different size and matter, bearing the same number of publishers' imprints. That before us gives the story of Dick Heldar and Maisie in its original form, we believe. It is a moving tale, written, it is needless to say, with power and that wonderful skill which makes the author the most successful *manipulator* of the novelist's pen of the day. Is he anything more than this? It is difficult to say why he is not. We have here all the elements of a powerful and touching story, embodying not only acknowledged talent of a high order, knowledge of men and events and a broad mental range, but much ethical truth and insight as well. "The Light that Failed" is the work the defenders of Kipling are apt to cite in disproof of the charges of moral insincerity and flippancy. We do not ourselves go so far as to make such charges, but we are conscious of a serious failure somewhere in these remarkable writings, a defect of purpose and a defect in execution. Doubtless one must inevitably follow the other. We find ourselves wishing that the writer were not so clever, so correct and unerring in handling the tools of his craft, that he had some of the clumsiness of George Eliot, so mind and imagination might be stirred a little more with the pictures of life he presents. That they are real, we do not in the least doubt. Rudyard Kipling has presented a new type of character to us, a new field of human action, suffering, waste and folly in the descriptions he has given us of barrack life in India, and the scenes drawn from the Soudan. Better material could not be found for the novelist's art, whether he wishes to treat his subject tragically or with the light touch of a curious and superficial observer. Kipling is not superficial, on the contrary in insight and power of reflective statement he is often profound, yet he has missed the key that unlocks the perfect trust and understanding of his readers. We are intently interested as we follow the pages of one of his bright, exciting narratives, amused, even stirred a little, from time to time, but we hold ourselves aloof. It is a clever writer's story we are reading, not a bit of human experience that rends and exalts the heart, enlarges human sympathy and knowledge, kindles the imagination, ennobles all life and living. Having said thus much we feel like bearing down the scales on the other side with testimony easily derived, particularly from "The Light that Failed," in proof of the author's fidelity to nature and experience, the real, ethical import and interest of the tale; yet were we to do so we should feel obliged to come back to our former position and point out the difference between that clever comprehension of the elements and factors entering into human life many an astute observer can attain, and that deep spiritual grasp on law, which makes the true novelist a born prophet and inspired teacher, which Rudyard Kipling, with all his talent, his undeniable skill and insight, is not.

Faith of a Free Church. By S. M. Crothers. Press of D. Ramaley & Son, St. Paul, 1890. Cloth, 30 cents, paper, 15 cents.

A little volume growing out of the request of members of Unity Church, St. Paul, for the publication of a series of discourses on the attitude of the Unitarian Church toward the central faiths of Christendom,—so the word of preface tells us. But though the subjects are so large, the six tiny chapters are hardly discourses; they seem like the *core* or *soul* of discourses,—the best way sometimes to publish sermons. These six, however, would have borne the test of being printed incarnate—with the flesh on. They do not tell about the faiths they treat of, but take you *into* them; are of the order called "mystic," as most words from the center are. We give a sentence or two from each chapter. This from the first, upon "The center of Faith": "Our deepest faith rests not on an opinion to be investigated, but on a goodness which has been experienced. Our first effort should be to fix our hearts on a center of goodness, and then we may leave our minds free to enlarge the circle of knowledge." This of "our faith in Jesus": "For myself, I believe that the glimpses we have of the historic Jesus justify the highest ideal we have formed of him, but this belief must be founded on historic evidence. The faith of the *soul* is independent of this. It need not tremble lest impartial history should destroy what it loved. If the story of the perfect man is not history, then it is prophecy." This of "our faith in God": "Our intellectual conceptions of God are a series of dissolving views, but he that loveth hath caught the meaning into which they fade. So when the doubt comes, 'Perhaps there is something greater than our thought of God!'—we are not troubled. There *is* something greater, God is greater." This of "our faith in man": "See what a perfect life is, it is said, and realize how impossible it is that he who has attained it can be mere man. A strange argument this. As if the rose that comes to perfection should be esteemed less truly a rose than one that has been blighted in the bud." This from "our faith in Prayer": "God is God in the star! All silent we bow down; no cry of ours can cross the mighty spaces. But God is God in the soul, and to the God in the soul the soul cries for help. It is deep calling unto deep; the deep of need calling to the deep of Power,—that is prayer." And this from the chapter on "our faith in Immortality": "The forces which impel us to the fulfillment of our nature, to the doing of our duty, to gaining the highest good here, are the same forces which sustain the hope of a blessed immortality. They keep us in a frame where it is easier to believe than to disbelieve." W. C. G.

Are the Effects of Use and Disuse Inherited? By Wm. Platt Ball. New York: Humboldt Pub. Co. Paper, price 15 cents.

Natural selection is admitted to be a salutary law for preventing degeneracy, and when civilization interferes with this law it should propose some other equally powerful preventive. Many moralists are now relying upon the cumulative inheritance of the beneficial effects of education, training, habits, etc., that is, upon the inheritance of acquired characters. It is the purpose of this number of the Humboldt Library of Science to investigate whether these acquired characters, whether the effects of use and disuse, are inherited. The writer acknowledges the seeming presumption of rejecting the opinions of Spencer and Darwin, but claims that they simply retained without sufficient investigation the views of Lamarck, and that the noted scientists Weismann, Wallace, Poulton, and others, differ from them. Admitting that an individual can be modified, his body strengthened, his intellect and morals improved, it is questioned whether this improvement can be transmitted save by teaching and example. The investigation leads into the realm of scientific inquiry and oppresses the general reader with his inability to weigh the opposing arguments. Many of the results noted by Spencer are attributed to natural or artificial selection or to chance variation, and the hypothesis of use inheritance is pronounced superfluous; but mere assertion, however often reiterated, does not constitute scientific proof. In some cases subtle distinctions appear to unfairly limit the term "hereditary," and some of the arguments seem trivial. The pamphlet would be much more satisfactory to the moralist if the author had made clearer how the race is to be improved if acquired characters are not inheritable.

An Indiana Man. A novel. By Le Roy Armstrong. Chicago: F. G. Shulte & Co. Cloth, $1.00, paper 50 cts.

A story of the saloon in politics, of how a decent young man received the nomination for sheriff in a "close" county, how he was elected by fighting the devil with fire, how little by little his conscience was stifled and his life poisoned, till the end of his term of office found him a worthless drunkard, ruined in health, fortune and reputation. It is not an artistic story, but it is an earnest one.

THE *Nation*, speaking of Prof. C. H. Toy's "Judaism and Christianity" says: "Prof. Toy never touches on the relations of Jesus and Paul without being profoundly interesting and suggestive. His idea is that Paul provided for the religion of Jesus a theological vehicle which made it popular and universal when it might otherwise have perished, but that to throw off the additions of Paul and return to the idea of Jesus is the work of Christian development which is not yet complete."

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Albany Argus:—The style is clear and forcible, and the author shows himself abreast of modern thought.

Oberlin Review:—If there is any helpful inspiration to be given by one who denies the personality of God, and adores "the working force of the Universe," of which "man is the factor," in his stead, this book gives that inspiration.

Baltimore American:—While there are very many poignant truths in this work, there are many views advanced which to the young, undeveloped mind, may prove dangerous.

Saturday Herald:—Mr. Powell writes with power. He has a clear, strong style. He is a man of war, but as he says, he does not fight religion, only theology.

Literary World:—Strong, even, bold essays on ethical and religious subjects. They are the work of a man of vigorous intellect who has studied the doctrine of evolution long and carefully, and has not found it necessary to abandon all his old reverences. The discourses are full of interest to the casual reader by reason of their fund of anecdote and biographical citation, and to the seeker for religious and moral truth they offer many helps.

Christian Register:—The title of this collection of discourses well expresses the elements they reveal. They ring with liberty and are surging with life. Though the author has a deep philosophy, he is careful in his sermons not to sink into the depths of profundity, or, on the other hand, to preach over the heads of his hearers. His terse, direct, ringing sentences strike home.

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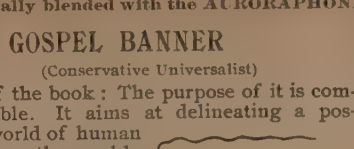

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Notes from the Field.

Third Church—Chicago.—We receive the following from Miss M. L. Lord of the Third Church. We did honor to Washington on Sunday the 22d, by uniting in reading and singing the National Service. Of all the services in "Unity festivals" none seems more fitting, more simple, lofty and inspiring in its thought than the patriotic service.

Not only with music by the choir and the singing of peace words to the stirring "Marseillaise" was the service rounded to completion, but we had the pleasure of singing a hymn to Washington written for the occasion by Mr. Blake:

WASHINGTON.

O country blest, our own,
With fame of Washington
Grandly renowned!
Ours is the happy land
First with his fame o'erspanned,
That throws a glory grand
The world around.

How nobly wear his name?
How wrap us in his fame
Surely and best?
By seeking all our might
In simple truth and right,
Haloed with freedom's light
Holy and blest.

But if we recreant be
To virtues of the free
With honor crowned,
Then ours is not his name;
Then Washington's pure fame
Is but our blot and shame
The world around.

O thou great sire of ours,
Whose virtues had such powers
Our land to free,
Teach us thy one great might,—
Sincerity and right;
And lead us on in light
To follow thee.

That hymn with the address by Mr. Blake, made the day a memorable one—but then are not all our days memorable with Mr. Blake for our friend?

In these days when the feeling is more and more strong, that our public schools, if they do anything, should fit our children for citizenship, I would that every child in the country might have heard Mr. Blake's sermon upon Washington. It was so lofty, dwelling not upon the great achievements of the General, nor upon the advance from a humble citizen's life to be the head of a nation, but upon the great moral force of the man; not the force of the general, statesman, ruler, but the force of simple manhood. A force lying dormant in each one of us and capable of being developed only by faithfulness to little things.

Boston.—The A. U. A. have voted to Rev. Geo. W. Cooke, $500, with desk room for services one year from March 1, 1891, as agent of our Unity clubs, guilds and temperance societies. Two reports will be made by him to the A. U. A. during the year, and he will aim to render his agency self-supporting.

—The A. U. A. voted $25 to aid printing Unitarian tracts in Assam, India, in the native language.

—At 25 Beacon Street is sold a new "Te Deum" with good music and the fitting words taken from Dr. Martineau's Service Book.

—The one hundredth anniversary of Peter Cooper's birthday was pleasantly celebrated February 12th in Cooper Union, New York City.

—New York City is about opening popular "symphony" concerts similar to those of our Music Hall.

—Rev. H. W. Hawkes, the English Unitarian missionary to Japan, is improving his short visit to America by raising a large enthusiasm for his mission and ours in Japan. In Boston, he daily meets conferences and private inquirers, and is eloquent about the success and future promise of his work.

—"The influence of habit in the formation of character" is the practical question waiting for some original arguments from the ministerial Union at its next session.

—Rev. M. J. Savage will preach a Lenten sermon at First Church, next week. Mr. Savage delivered the principal address before the Unitarian club at the Hotel Vendome, on Wednesday, February 11. He gave some home-thrusts on "The Duty of Unitarians."

—The Massachusetts Total Abstinence Society is just twenty years old.

Portland, Oregon.—We have before us the "Announcement of Special services before Easter" of the Church of our Father (First Unitarian), of Portland, T. L. Eliot, D. D., pastor, and Earl M. Wilbur, Associate. The calendar runs from Thursday, February 12, to Easter Sunday, March 29. Dr. Eliot preaches on Sunday mornings and Mr. Wilbur is giving a course of lectures on "The Religions of the World." At 6:30 on Sunday evenings the Young people's Fraternity holds religious services in the Chapel. On Thursday evenings special services for social worship and conference, led by the people, are held in the chapel. We have also a card giving an outline of the Sunday-school work of this church for the year. The work is divided into four general topics as follows; I. God: His being and character. II. Jesus Christ and His work. III. Man: His Nature and Destiny. IV. The Immortal Life. Golden Texts are given for each one of the forty-seven Sundays set apart to the study of above subjects. These texts are to be learned by the school and repeated at the opening service. They are also to be made subjects "of a talk, or of a brief class lesson." The associate pastor, Earl Morse Wilbur, is the Superintendent, who addresses a "New Year's Letter to the school and its friends." This letter is printed in neat form and given wide circulation.

Alton, Ill.—We clip the following from the Alton *Daily Telegraph* of February 6: "The pastor of the Unitarian church of our city, lately sent a circular letter to a number of our more prominent business men and citizens, which read as follows: "Intending to speak in the near future on the question, 'What does Alton need?' I wish to make use of the opinions of some of our leading citizens upon that subject. Will you therefore kindly name or describe five or more things for which in your opinion Alton stands now in greatest need for its increased prosperity, its social and moral welfare and its good reputation as a city. The utmost freedom and range of reply is solicited, and writer's names will not be divulged."

The replies took a wide range and brought back to the minister a variety of very practical topics for an every day, home religion, that is much needed not only in Alton but in many other places. Answer No. 2, was

1. A Mayor with a "back bone."
2. " " "
3. " " "
3. " " "
4. " " "

Minneapolis, Minn.—On Sunday, Feb. 22, at the People's Meeting in Century Hall, Rev. S. W. Sample delivered a discourse on "The Almighty Dollar," in which he warned his hearers against the evils of Mammonism. To diminish the power of Mammonism, Mr. Sample advocated limiting the right of bequest and destroying monopolies of lands, water-front, transportation, etc. He added: "Cease your sycophancy to wealth. It is not only the very rich who are responsible for this state of affairs; it is the middle class and the poor. When attention is showered on a man merely because he is a great financier, merely because he has money that he has ground out of the poor and the oppressed, there is no excuse for that sort of thing."

—Next Sunday afternoon the meeting will be addressed by Rev. Kristofer Janson, his subject being "The Barking Dog." Mr. Sample goes to Des Moines, Iowa, to speak in a series of opera house meetings, and the pulpit of All Souls church will be supplied in the morning by Rev. J. H. Tuttle, and in the evening by Rev. H. M. Simmons.

Denver, Col.—We are in receipt of a card giving winter announcements, 1891, for the "Young People's Club" of Unity Church, Denver. Social meetings are held fortnightly in the lecture room of the church on Thursday evenings, each meeting being in charge of a committee of five appointed by the President, Mr. Wm. E. Hutton. Religious meetings conducted by members of the Club are held in the church parlor on Sunday evenings, a topic being announced for each one of these meetings. The objects of the organization are stated to be "to promote mutual acquaintance and friendship, to help and strengthen the church, stimulate the spirit of religious inquiry and quicken spiritual life." All young people in sympathy with these ends are eligible for membership and are invited to hand their names to the Look-out Committee. The membership fee is fifty cents.

Kendallville, Ind.—From C. H. Fitch, in charge of a liberal movement at Kendallville, we hear as follows: "It may interest you to know that our movement is still advancing. Our morning congregations have increased steadily from 45 to 160, our evening congregations from 100 to about three hundred. This is in a town of 3,000 inhabitants with nine pre-existing churches. But the statistics of our increase in seven weeks convey little idea of the broadening and deepening sympathy with which it has been attended. From members of other churches we have had a little natural antagonism, but much more of a kindly and tolerant encouragement which prophesies the spirit of a better time. Ours is a people's church. It is not marked with any sectarian name.

San Francisco, Cal.—We have received the following announcment in the form of a circular from San Francisco. "People's services, Mission Music Hall, Twenty-first and Howard Streets, San Francisco. The Rev. Thomas Van Ness, Superintendent American Unitarian Association, will preach the following series of sermons on 'What We Can Do.' Sunday evening, February 22d, 'The Obligations of Brotherhood'; Sunday, March 1st, 'Who is My Neighbor?' Sunday, March 8th, 'The Present Industrial Changes, What they Require of Us'; Sunday, March 15th, 'Our Duty to this Community.' Services at 7:45 o'clock. All persons seeking a religion, reverent yet free, grounded in reason and not on creeds, are invited to attend."

Moline, Ill.—We have further word from the pastor of the Unitarian church at Moline, Rev. F. H. York. He writes: "Since Sunday morning, 15th February, we have received forty-two new members and still they come, and among them the best men in the city." The church debt is provided for. Additions and improvements to the church property are reported, and also a reorganized choir with orchestra accompaniment. The congregation is full and everything betokens a period of great prosperity for the Unitarian cause in Moline. May the interest spread throughout the State!

Janesville, Wis.—Rev. F. J. Gould, recently from the Congregational church filled the pulpit of the Unitarian church at Janesville, Wis., March 1, in the absence of the pastor, Rev. Charles F. Elliott.

"The Things Most Commonly Believed To-Day Among Us."

The following Resolution and Declaration are part of a statement concerning Fellowship and Faith, adopted at the annual meeting of the WESTERN UNITARIAN CONFERENCE, May 19, 1887, by a vote of 59 to 13 of the delegates present. The whole statement is published at UNITY OFFICE, as "Unity Short Tract, No. 17." 100 copies for 30 cents.

Resolved, That while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to restatement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth we make the following statement of our present faiths:—

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty and tronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

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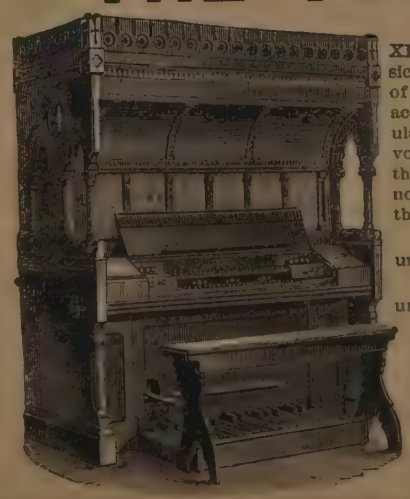

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Tues.—Time changes the proportion of things.

Wed.—What do we live for if not to make life less difficult to others?

Thurs.—Pride only *helps* us to be generous; it never makes us so.

Fri.—We can set a watch over our affections and our constancy as we can over other treasures.

Sat.—The Lord knoweth them that are His.
—*George Eliot.*

"Marjorie's Knitting."

"In the chimney-corner our Marjorie sits,
Softly singing the while she knits;
The fire-light, flickering here and there,
Plays on her face and her shining hair.

"One and two and three and four,
Counting and narrowing o'er and o'er:
Knit and rib and seam and purl,
Clickety, clackety, good little girl!

"Marjorie cheerily works away,
Nor ever her thoughts from her knitting stray,
Whatever it is, 'twill be sure to fit,
For loving thoughts in the web are knit."
—*From "In My Nursery," by Laura E. Richards.*

Frank's Lesson-Leaves.

"Mamma," said Frank, "may I go and play marbles with the boys?"

"I have a little work I want you to do first; then you may go."

"I like play better than work."

"Very likely you do. A great many people feel that way; but if we all did what we like instead of what we ought to do, it would be a very poor world, would n't it?"

"You don't ever want to play, mamma."

"Are you sure of that?"

"Why, 'course I am; mammas never play. How funny it would look to see you playing marbles or ball or flying kites!"

"But grown people have different plays from children; it is play to me when I sit down to read a new magazine."

"Is it? And do you like it better than you do work?"

"I like it, but I think I enjoy it far better because my work is done first."

"I guess," said Frank, shaking his head with a wise air, "it is a good thing for the rest of us you do the work first. Dear me! there would be no cake made, or pudding for dinner, or my coat mended, or lots of other things."

"Then, if you think it best to work first, suppose you get the rake and make the lawn look clean and nice. Then you can try how nice play is after work."

"It'll take a long time," said Frank, looking doubtfully at the scattered leaves. "Once I read about a boy who was cleaning a yard, and he found a quarter under some dirt; don't you think he felt paid for his work?"

"Yes, that was very well for a boy in a story, but real little boys are not likely to have such things happen them. I think that if you do work well, you will find something as good as a quarter."

"What will it be?"

"Go and do it, then you shall know."

Frank raked away very busily; his little sister came to help him.

"You may pick up the leaves, Lulu," he said.

"But I want to help rake," she said.

He let her take the rake, but every minute it would tangle in the grass, and Frank had to come from where he was gathering leaves and get it out for her. At last he ran to his mother saying:

"Mamma, Lulu's bothering me like everything; she wants to help me, and she won't help as I want her to."

"Then it will give you a chance to be kind to her, won't it?"

Frank had not thought of that, and he let the little one have her own way; and in a very few moments she was tired of the rake and found it easier to pick up the leaves.

Some time afterward, Frank saw his mother coming down the lawn, and went to meet her.

"See," he said, holding up his rake, "I raked 'most down to the orchard fence, and then I thought I'd stop 'cause there were not many leaves there; and then I thought I'd go on, 'cause I wanted to do it just right. And close by the fence this little pear stuck on my rake; and then I found another one, so I stuck them on so as to show you."

"I think your father will be glad to see these," said mamma, looking at them; "they are off one of his little grafted trees, and he was wishing to know what kind they were. If you had not worked faithfully, they would not have been found."

"May I go and burn the leaves now? It's a jolly big pile."

"No, dear, it wouldn't be safe for you to make a fire; you must wait till papa comes home."

"I hate to wait," said Frank, a little pettishly. After supper, he and Lulu and papa had a fine frolic burning the leaves.

"Mamma," said Frank, as he was going to bed, "I didn't find anything but the pears, and they were not worth two cents."

Mamma took the small boy in her lap and asked: "Did you feel a great deal of satisfaction in your heart, dear, in setting aside your pleasure and going about what you knew was right?"

"Yes, I did, mamma," said Frank, very earnestly; "I felt better than if I had been playing with the boys all day."

"If you had found a quarter, it would have been spent and soon gone. I think you found a nice little lesson in kindness to your little sister, and another in patience when you had to wait until papa came to make your fire."

"All that about raking up dead leaves!" said Frank with a laugh. "I think I will have to call them my lesson-leaves."—*Philadelphia Herald.*

Sport That Isn't Sport.

Rome, in its day, had its bloody gladiatorial combats; Spain and Mexico still have their cruel bull-baiting, and the world cries out against these nations for their inhumanity; but the German kaiser and royalty generally still derive pleasure from one of the most inhuman practices in existence. The custom of driving game within reach of royalty's shotgun is rather a poor excuse for sport, as it does not bear the slightest resemblance to it. The true sportsman derives his pleasure from the hunt, the chase and the final bagging of the quarry, the uncertainty of this issue being the essential element of it. But, when a big strong man wraps himself up in comfort, and, seated in a warm sleigh, waits and shoots 278 hares that are driven within range by keepers, as was the case in a recent day's hunt by the great king of Germany at Potsdam, the exploit is nothing less than common, or rather excessive brutality, and the man or men guilty of such acts should be held up to the execration of the whole world. If the king must practice shooting, surely there is some one in his kingdom who can make a wooden rabbit and gi[illegible] artificial movement so res[illegible] reality that the king [illegible] with his marksma[illegible]

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